The American Missionary

REV. WILLIAM S. BEARD. *Managing Editor* E. H. HAMES, *Business Manager.*

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The Determinative Factor in Education

GERMANY was supposed to have been highly educated.

The ideal which dominated her education was pagan, brutal, barbarous.

That education and that ideal plunged the world into a fiendish hell of destruction.

The most important factor in education is the motive which dominates it and the character it produces.

The burning question of the twentieth century is, What are we going to do with our power?

If power is to be used for selfish ends, to lift us away from the work of the world instead of being a sacred trust binding us to the service of fellowmen, then that power is a curse and spells our own and others' ruin.

The only remedy for the misuse and abuse of power is religious education, which is Christian after the model in Christ, which reaches the springs of action, the innermost purpose of our lives, and makes the will of God our supreme law.

Home, church and school hold the key. They determine development through the plastic years. If we really mean business, there is work ahead.

—*F. M. S.*

THE PASTORS' SECTION

INTERNATIONAL CONGREGATIONAL COUNCIL

Celebrating the Pilgrim Tercentenary—An Inspiring Program—Notable Special Features—Every Congregational Church Should Be Represented

THREE hundred years ago Congregationalism came across the ocean in the Mayflower. However much or little furniture that historic vessel carried in her hold she certainly brought a wonderful cargo of ideas in her cabin. Independence of ecclesiastical authority was there, fellowship in the great adventure of planting religious institutions in the New World was there, spiritual and civic democracy were there, all finding terse and forceful expression in the "Compact" signed in Provincetown Harbor by those sturdy pioneers.

It is meet that we do them honor; and we Congregationalists, who claim to be their lineal descendants according to the spirit, should be the first to testify our appreciation of their aims and accomplishments. Already we have been cultivating the attitude of mind for such appreciation by our four years' Tercentenary Program of study, enlistment, evangelism and giving. And now this Program is to culminate in a great family reunion.

The International Congregational Council is to meet in Boston, Massachusetts, June 29—July 6, to review our inspiring history, and to face courageously our present-day problems. The Council will include 400 delegates appointed by the several national Congregational organizations, who will be the voting body of the Council to determine its organization and policy. They will be furnished entertainment, consisting of lodgings and breakfast by the churches of Greater Boston.

In addition to these voting delegates every Congregational church in the world is invited to be represented by one or more duly elected delegates who will be seated as corresponding members of the Council and will be accorded all the privileges of the 400 nationally-chosen delegates except that of voting. Church delegates from outside the United States will receive entertainment like the 400 national delegates, but those from the United States will be expected to provide for themselves.

The sessions of the Council are to be held in Mechanics' Hall, the largest auditorium in Boston. It seats 4,500 persons, is well lighted and ventilated, is conveniently located, and will provide every necessary facility for a great convention.

The program will be based on the results of the labors of ten commissions representing the United States and Canada, and of ten others representing Great Britain, Australia and South Africa, which are preparing reports on the following themes:

Congregationalism and Spiritual Ideals.
Congregationalism and Its Policy.
Congregationalism and Liberty.
Congregationalism and Theology.
Congregationalism and Education.
Congregationalism and Missions.
Congregationalism and the Social Order.
Congregationalism and Unity.
Congregationalism and International Relations.
Congregationalism and Its Young People.

These reports will be printed and mailed to the delegates before the meeting of the Council but will not be read at the sessions. They will, however, serve as the background of many of the addresses. The speakers will be among the best known of our church leaders in this and other countries. Rev. J. D. Jones, of England, will preach the Council sermon Wednesday evening, after which the sacrament of the Lord's Supper will be observed.

The Council will have many special features to make it memorable. The Fourth of July comes in the midst of the eight days' sessions and also falls on Sunday. In the afternoon a memorial service will be held for the soldiers who died in the World War, at which a chorus choir of several hundred voices will render appropriate music. In the evening there will be a patriotic mass meeting with speakers of international fame. This may well prove to be the climax of the series and an occasion long to be remembered.

Thursday afternoon and evening will be set apart for a special excursion to Plymouth Rock, our Congregational shrine, where appropriate addresses will be delivered. Excursions will also be made to other historic places within easy reach of Boston, such as Salem, Concord and Provincetown. The well known Temple Tours, Little Building, Boston, will attend to transportation problems, providing a special train to bring delegates from the Pacific Coast and the West, and also arranging excursions to Montreal and other places of interest after the Council adjourns.

One feature of the Council which will be of special interest and value is an Exhibit of Congregational history, life and work, to be known as "The Congregational World." This will occupy one of the large halls on the second floor of Mechanics' Building near the auditorium. The aim will be not so much to make a collection of curios from early colonial history, interesting as that would be, but to bring together a great variety of material to illustrate the actual work being done by local Congregational churches the world over.

This material will be arranged in sections by states and nations. Naturally there will be much more of it from the United States than from other countries, but it is hoped enough will come from across the seas to give us some notion of what our Congregational brethren are doing in England, British Guiana, Tasmania, China, India and elsewhere. In the Exhibit will appear photographs, bulletins, year books, charts, maps, models, anything and everything that can serve to illustrate the life and activities of our churches.

Our great missionary societies will not be forgotten, but instead of showing their work in bulk in one place as has usually been done, it will be shown in connection with the exhibits from the states and countries where their work is carried on. Thus in the Montana section we shall be able to learn what the Home Missionary Society has done in that state. In the Alabama section the work of the American Missionary Association for colored people will appear. The work of the American Board in Turkey, China and other countries will be shown in the sections assigned to those countries. Thus when one has made the rounds he will feel that in a very real sense he has seen "The Congregational World."

The stereopticon will be impressed into service to emphasize our Pilgrim inheritance. Moving pictures will be displayed on Boston Common while the Council is in session, setting forth historic scenes, teaching Americanism and incidentally calling attention to the Council itself. It will readily be seen that a gathering like this involves a vast amount of preliminary planning and work. The Committee of Arrangements of which President W. Douglas Mackenzie, D.D., of Hartford Theological Seminary is Chairman, and Rev.

H. C. Herring, D.D., Secretary, has been hard at work for months on the program in co-operation with a similar English Committee. The Boston local committee of which Mr. Arthur H. Wellman is Chairman and Rev. Fletcher D. Parker Secretary, will do everything possible for the comfort and convenience of all who come.

Primarily the success of the Council may be said to depend on those who make up its program and arrange its details; but it also depends in a very large measure upon the hearty co-operation of our Congregational people everywhere. There are two things that all our churches can do, and should do very promptly:

1. One or more delegates to represent the local church at the Council should be duly elected and their names sent at once to the International Congregational Council, 289 Fourth Avenue, New York.

There is no limit to the number of delegates which a church may appoint but, naturally, they should be persons who expect to go and to make a business of attending the sessions. Information about the Council plans will be mailed from time to time to those whose names have been sent in, and, if it should happen that enough names are enrolled to fill Mechanics' Hall, others whose names are received later will be notified that they cannot be assured of seats.

2. The assistance of all our churches and people is needed to make "The Congregational World" a worthy exhibit of our church life. In every church some one should be appointed to collect all available material—photographs, bulletins, year books, etc., and send them to the address below. If the church, or individuals in it, have any articles of historic interest connected with the earlier life of the church, such as books, portraits, church furniture, etc., that they are willing to loan for the occasion, they are requested to communicate the fact as soon as possible. Great care will be taken to safeguard all loaned articles and to return them in good order, but this, of course, cannot be guaranteed.

Those in charge of "The Congregational World" are anxious to receive helpful suggestions and material from all sources, but must reserve the right of final decision as to what should be included and how it should be displayed. Write for further information and send suggestions and material for the Exhibit to Rev. Clifford H. Smith, 289 Fourth Avenue, New York.

PERSONAL WORK

By A. Z. Conrad, D.D., Boston, Mass.

THE pastor's personal relation to the members of his church and congregation is of vital importance. The effectiveness of a message is tremendously influenced by a confidence and affection awakened through contact. Everybody needs a friend. For the majority of people, the world itself offers no warmth and little encouragement. The weary, the careworn, and the discouraged are found in every congregation. There are those whose doubts make it difficult for them to keep their grip upon the great realities. There are many who have a fear of the future; who are intimidated by circumstances; who are positively afraid of what a day may bring forth. There are many who have a sense of loneliness. To them it seems as though there is little to live for. The sense of isolation is experienced to a degree no one would suspect until coming definitely into contact with human life in its varied experiences. It is primarily important that the pastor shall know how to interpret the lives of the people. He can never learn from a study of

books. He can never learn it from abstract thinking. A perfectly evident purpose of rendering assistance is the only thing which will enable a pastor to be of real service to his people.

Pulpit power does not consist of beautifully balanced sentences, faultless rhetoric, unanswerable logic or elocutionary power. These things, all of them important and desirable, are only a means to an end. They are the machinery to be utilized by personal power. The effectiveness of a message from the pulpit is largely conditioned by the preacher's sympathetic interest in the problems and purposes of his people and his power of adapting his message to meet human need. The minister who really ministers to the need of those who listen to his preaching is one who is able to make a definite application of truth to answer the deep questions of the heart and then apply the balm of healing to open wounds.

Life is made large through its loyalties. Pastoral work more than preaching develops these loyalties in the homes of the people. It comes about through personal touch which has in it sympathy, unselfish interest, and the ultimate purpose to perfect and beautify life.

Again, personal work is essential to largest co-operation. No man can do the work of his people; his business is largely to develop workers. He may be an effective evangelist, but his great evangelistic power must be manifested in developing evangelists among his people. He may be a strong witness, but his witness bearing will be augmented a hundredfold if he can secure a hundred witnesses who will bear testimony to the truths of the Gospel.

However much we may regret it, it is still the fact that the loyaty of large numbers of the people to the church itself is conditioned upon their loyalty to the minister. Personal work alone can secure the kind of loyalty which will enable a minister to be a true leader and relate his people effectively to the church of Christ. Indeed, ministerial loyalty itself is impossible without personal work, because this is a definite part of pastoral duty. The overwhelming responsibilities of a large parish tax both the strength, the ingenuity, the ability and the time of the minister to the last degree. The multiplied obligations of a civic and social nature are likely to encroach too much upon the time which should be given to personal work. Pastoral visitation should never become obsolete as a practice. General and promiscuous visitation is not to be insisted upon. Yet it is always rewarding in so far as it can be done. Personal work among the sick brings a rich reward in cultivating the heart qualities which increase ministerial influence. When the strength is waning and the lights are burning low, an expression of sympathy at the cost of inconvenience and sacrifice is never forgotten.

Again there are those, who because of age or other conditions, are shut away from the activities of life. They cannot go out to mingle with the world in its busy activities. Life interests must be taken to them. There are also in every congregation people who have recently entered the community and who at first become casual attendants of the church. This is the psychological moment when particular attention which is not perfunctory, but kindly, courteous, and purposeful, tells most in anchoring newcomers definitely in church life and work.

The minister with a fervor for the Kingdom will not shirk his responsibility, but will recognize that his greatest evangelistic power will be in preaching sermons to one. His friendly talks with business men, his solicitation for the welfare of children and youth will all be greatly rewarded. There is no such thing as general social salvation, about which so much is heard today, except through the evangelization of the units of society. The most lasting and beneficial work of a true minister of Jesus Christ is distinctly and definitely personal. Such work reacts on head and heart and vastly augments pulpit power.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

PASTORAL AND PERSONAL EVANGELISM

By Rev. Archibald Hadden, Muskegon, Mich.

THE wave of peripatetic and highly-organized and expensive evangelism seems to have spent its force, and we are brought back to the organized church, with the pastor as the key man and the head of the recruiting station for Christ and the church in the community. Whatever else he does or does not do, this is paramount. By his office and by his unusual opportunities, he has the entree where others cannot go. The pastor who neglects this has failed to remember the Master's last words to Peter about "Feeding the lambs and the sheep."

As useful means I have found the literature of the denomination, such as "The Congregational Fellowship," published by the National Council, a very good means of introduction and a "talking point." The very simple form of "Application for Church Membership," and a leaflet on the work of the local church, giving information that mature people wish to know, help to lead on to the first steps. Training classes for the young people from the Church School are almost indispensable, though it is not always easy to get their attention and time in these crowded days.

Many of those whom I have secured for church membership have waited for the personal invitation of the pastor, often repeated several times. Patience, toil and good fellowship are absolutely essential for success.

This task of the pastor, either accomplished by his own direct efforts, or through the work of others whom he influences or directs, is a test of his faithfulness and efficiency.

PASTORAL LEADERSHIP IN EVANGELISM

By Rev. Laurence L. Barber, Nashua, N. H.

WHEN all has been said, we find that there are always two sorts of evangelistic work. There is always a certain casting of a wide net in the hope that out of it some things of real value may come. But sometimes the real results seem of doubtful value. There is another method. It requires some time for the pastor and it gives a more certain result. It is definite personal evangelistic effort. Perhaps a recent experience will illustrate it. Several months ago I urged upon my people church membership, and asked my young people to meet me in a Pastor's Class. Neither group responded. Then it seemed wise to take the initiative. A list of about fifty possible church members was prepared, and one by one I sought them out. At one communion service nearly forty of them joined our church. It was the result of hard and continuous personal work. For five weeks I made every other church interest secondary. I now am at work upon another list, and already results are appearing. How seldom the Master made the general appeal, but how often He interviewed and sought out the individual. His followers can afford to follow His example. And in His spirit, and with something of His love, they will not seek in vain.

THE CONGREGATIONAL WORLD MOVEMENT

Herman F. Swartz, D. D., *General Secretary*
287 Fourth Avenue, New York

THE STEWARDSHIP PROGRAM OF THE CONGREGATIONAL WORLD MOVEMENT

By W. W. Scudder, D.D.

THE denominations uniting in the Interchurch World Movement are conducting a great campaign for the enrollment of a Ten Million League of Christian Stewards. The Congregational World Movement is joining heartily in this. Our share of this ten millions would be about three hundred and fifty thousand enrollments.

Why Are We Doing This?

Because we are convinced that stewardship is a fundamental spiritual exercise and that upon it and upon prayer rest the great programs of Christianity.

What Are the Facts?

In 1918 the Protestant Church membership of America gave two per cent of its income for the support of the church and missions. The total gift was $250,000,000 on an income of $12,500,000,000. If instead of two per cent, they had given a tenth, the sum would have been $1,250,000,000, or a clean billion extra. And no one believes it would have hurt them a bit.

Furthermore, careful estimates show that only two per cent of the Protestant Church members of America seem to be practicing Christian Stewardship. Proportionately this would mean that, unless ours is a record exceptionally high, of which there is no evidence, only 16,000 of our 800,000 Congregationalists have put themselves on a Stewardship basis in their giving—an average of less than three to a church.

What Must Be the Result of Such a Condition?

A practical denial of our Christian professions.
A persistent cultivation of personal selfishness.
A wide spreading of bitter social troubles.
A breeding of dangerous world disorders.
A crippling of the progress of the Kingdom of Christ.

Our Program

For grave reasons like these all Protestant churches were asked to preach the gospel of Stewardship during the month of February, and on February 22nd to enroll their members in the Ten Million League of Christian Stewards. Many Congregational churches responded. Those who did not may find another good opportunity on March 21st, when we consider the topic of Stewardship in "The Fellowship of Prayer" calendar. It is a date which may better suit many who have felt the need of more time for preparation. Plan to use it. Send for literature and Stewardship cards. Light the fire. Start your enrollment. If you cannot get fifty per cent of your people, you can surely get five or ten per cent, which will be a great advance. Is there anything a Congregational church can do that will more powerfully contribute to its own success, to the welfare of its members, to the cause of Christ and to The Congregational World Movement than to have as large a share as possible in the Ten Million League of Christian Stewards?

THE AMERICAN MISSIONARY ASSOCIATION

One item of a successful school administration is the keeping on the part of the principal his school prominently and favorably before the constituency from whom our contributions come; that is, before the readers of THE AMERICAN MISSIONARY. The schools alert to this fact will get a recognition and many a contribution which those who are careless in this respect will go without, unknown, unhonored and unsung. An individual school often has a stronger appeal than that of a society, and a school by name will get attention when those which fail to manifest themselves are supposed to be asleep and to have little interest. THE AMERICAN MISSIONARY is the channel of this interest to the churches.

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When the war was on, it was found at Camp Upton that 29.9 of the soldiers in training there could not read or write their own names. The weekly news sheet of the University of South Carolina says:

If all of the illiterates in the State of South Carolina marched double file forty inches apart, at the regular rate for U. S. infantry it would take more than two days, marching day and night, for them to pass a reviewing stand at the State Capitol.

There are more people in South Carolina who cannot read and write than is represented by the combined population of the counties of Richmond, Bamberg, Berkeley Calhoun, Cherokee, Chesterfield, Dillon, Dorchester, Georgetown, Marion and Saluda.

The report of the State Superintendent of Education in South Carolina shows that in 1916, 19,878 voters signed the Democratic club rolls with a mark:—white voters.

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In a report of the Department of Justice at Washington, attention is called to "the identification of the Negro with such radical organizations as the I. W. W. and the outspoken advocacy of the Bolsheviki doctrines among them." We find no trace of this among those with whom we come in contact.

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Any government which has the right to make its citizens bear arms in its defense must by the same token have the power to protect them. A nation which proposes a democratic program for the protection of the weak and oppressed people of the world should inaugurate the same program at home.

CONCERNING OPPORTUNITY—EQUAL, UNEQUAL, AND NONE AT ALL

In an address at a largely attended conference of the people of his race, the principal of Tuskegee said, "I am asking what I have always asked for my race—no special privileges or opportunity not given to other American citizens—just an equal chance in the struggle for manhood and citizenship that other Americans enjoy. I cannot in honor ask for more. We should not in justice receive less." Thus a representative of the Negro race proclaims for his people what the American Missionary Association has been teaching, preaching and working for without cessation during sixty years .

Will the American Negro ever attain this; "the opportunity that other Americans enjoy"; a square deal in the struggle for manhood, a full chance to make the most of one's self in whatever calling or relation in life irrespective of race or color? "Equal opportunity!" Millions do not know the meaning of the word. They never have had or have seen anything that may be dignified with the meaning of opportunity. "Other Americans" have had the chance to make the most of themselves save the relatively few in the Southern states where educational privileges have been no part of their inheritance. But ignorance has no opportunity. Opportunity comes only to those who are prepared to meet it. A sheer struggle for existence, the getting food to sustain life, the getting clothing enough to protect the body by human clods with eyes upon the ground makes opportunity impossible. Millions of the Negro people are so conditioned by their inheritance of ignorance and by the limitations of their existence that they have no chance, and never will have. What the Negro who has had his opportunity and has seized it, wants for his needy people, we have been sounding out for half a century, namely that the birth-right of man, is equality of opportunity.

No country on the face of the earth affords this to the same degree as does that of the United States, but the Negro people in their best estate have this only in restricted lines. If one has brains enough and they are active enough, one has an equal opportunity with white men of like brains in many ways and in certain directions. But the fullness of opportunity in whatever direction for these who have attained so much has not yet come. Discriminated against they are saying with Paul, "I count not myself to

have attained, but I follow after." Some day, they or their children will arrive, let us hope. Meanwhile, Russians with white skins get through Ellis Island, and proceed to destroy—so far as their deviltry is able—the freest government in all the world with the most equal opportunities for at least white people to advance in worthy life; and one of their accursed works is the endeavor to bedevil ignorant Negroes to become altogether such as themselves.

With the colored race restrictions excepted, those who know what opportunity means and have wisdom to act upon their knowledge. can find the avenues to the real significances of life in all directions so open and so free that Senator Ingalls felt that he could assert this without qualification:

"Master of human destities am I.
Fame, love, and fortune on my footsteps wait.
Cities and fields I walk. I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate.
If sleeping, wake—if feasting, rise before
I turn away! It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death. But those who doubt or hesitate,
Condemned to failure, penury, and woe ,
Seek me in vain and uselessly implore;
I answer not, and I return no more."

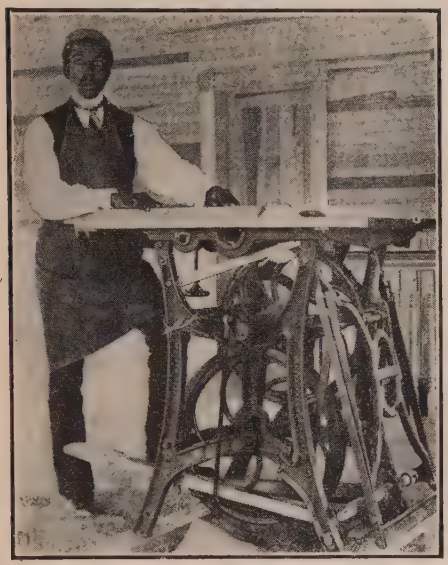
When, however, we come down to cold solid prose we know that opportunity does not "knock unbidden at every gate." Millions "condemned to failure, penury, and woe" by reason of race, color and inheritance, incapable of realizing what opportunity means, hear no knock at their gates.

Therefore, in the interest of a square deal and a man's full chance in life, we say educate, and again educate, and again educate; educate for intelligence, educate for knowledge, educate for opportunity. We say, schools, elementary schools, secondary schools, colleges; all schools for opportunity.

Moreover, the poet was soaring away from practical facts when he gives one but a single chance to take opportunity by the forelock. The examples in the attainment of colored youth are uncounted to whom as the heirs of slavery opportunity never appeared, but who afar off heard of it, and were suffciently wise and alert to get out into some school where it would be sure to come, and where they could have a second chance. It was at Marengo—was it not? where the officers of Napoleon's staff in great dismay said, "Sire, the day is lost .There is no hope." "What time is it?" said Napoleon." Three o'clock." "Well, this battle is lost, but there is time enough to win a second one," and the victory which is inscribed upon the Arch de Triomphe that faces from its commanding height the finest avenue in the world, bids all belated ones if they have lost their birthwright opportunity, to make a great fight for their second chance. *A. F. B.*

THE STORY OF A DAY AT BRICKS, NORTH CAROLINA

THE industrial work of the Joseph Keasbey Brick School differs very greatly from that of similar institutions in that practically all of the necessary work



BRICK SCHOOL, BRICKS, N. C.

which is involved in the maintenance of this institution is performed by student labor. If you would spend a day viewing its industrial features you would begin early in the morning at five o'clock, and visit a building which was formerly the school laundry, but since the destruction of the school's dining hall by fire it has served both as a dining room and a kitchen. Here you will meet student girls who have arisen at an early hour to prepare breakfast for the boarding students and teachers. These you will learn through inquiry, attend the day school, and are relieved from work at 7:00 A .M. by girls who remain in the kitchen until 5:30 P. M., and who attend night school. You will also discover that the matron of the dining hall has been absent from the school for three months on account of the illness of her mother, and that the dining room and kitchen are under the supervision of a student who performs her task most creditably.

Before breakfast you would also take a short walk to the school barn and visit the boys whose duties are to milk the cows and feed the horses. The horses are to be used later in the day by student boys who do extensive farming under the supervision of the farm manager from 7:00 A. M. until 5:30 P. M., and who attend night school. Immediately after breakfast would be your most opportune time to visit the manual training shop, because the manual training teacher, with his large classes, which begins with the fourth grade and extends to the twelfth, has little time to attend to visitors during school periods. At the shop you would be surprised to see the handsome campus settees which are being made by the classes out of dirty, rough lumber, obtained at a very low price from the county bridge builders who have recently constructed a large bridge near the school. The lower classes do the cleaning and dressing of the lumber and the more advanced classes complete the making of the settees.

After school begins you would be interested to visit the agricultural classes which are studying the elementary principles of agriculture, or go with them to see the students do practical work in their Spring garden. If you should ask concerning the disposal of the garden products you would learn that during the past Summer the school dining room was furnished with nearly all of its vegetables from the garden planted by the classes.

The sewing department would then be the next place of interest as it is just in front of the agriculture class-room on the third floor of the Administration Building. The sewing room is a well lighted room.

There you will see the girls sewing on various grades of work according to their stage of development along that line. The teacher of the department instructs the girls to make their own clothes and through the students the teachers of the school and others in the community are being served by this department. You will not find a more cheerful class room anywhere, neither will you find work more interesting, but the sewing teacher apologizes because she has so few chairs and so many students; some classes having as many as thirty girls. The sewing classes begin with the fourth grade, and extend through the twelfth grade. Sewing class periods alternate with the Domestic Science periods.

The Domestic Science class room is on the second floor of the Administration Building at the foot of the stairway leading down from the sewing room, and most naturally you would stop there since it is near lunch time, and you see the day students who in many cases walk six miles daily to and from school, waiting to get a lunch—a sandwich of some kind, and something sweet which the cooking classes have prepared. Perhaps you would like to have a piece of raisin ginger-bread yourself? I know that you would be most interested to see some of the equipment which was added recently to help accomodate the large classes. The girls of the eighth grade painted the old tables and old wash stands white, which now hold new utensils. The new utensils were bought recently with money which was received from the sale of lunches.

After dinner you anticipate an afternoon with the academic classes, but some interested person will ask, "Have you visited the laundry?" and you will probably reply, "Yes, I ate a delicious breakfast there this morning;" for the laundry is used as a dining room and kitchen and you saw no signs of laundry work near that building except the white clothes at the side. I am sure that you would gladly have assistance in your search for the laundry, because a stranger entering Benedict Hall, the girls' dormitory, would hardly believe that a temporary laundry is installed in its basement. However, there you will sit for hours just to see for yourself how clothes which sent to this place with its plain damp dirt floor and lack of facilities for boiling, leave looking as clean as they do. Most of the laundry work is done by girls who work from 7:00 A. M. to 5:30 P. M., and who attend night school. The remainder is done by day school boarding students who work from one to three hours every day to help support themselves while in school. As you climb the steps leading from the dim basement laundry you will hear the ringing of the 5:30 bell which ends the industrial work of most of the students of the institution. The day has been a full and busy one, and you will go away to think about the things which you have seen. You will, I am sure fully realize that the Joseph Keasby Brick School is doing much to increase the efficiency of its student body through its industrial features.

"The only hope of the mass is the development of able individuals. Withdraw ten thousand best minds from any country, and you would atrophy the nation."

MISSIONARY LETTERS FROM THE SOUTH

Trinity School
Athens, Ala.
Miss L. H. Allyn,
Principal

We are back again in Athens the center of learning in northern Alabama in this new day even as Athens was the centre of learning of the old days in Greece. What a priceless privilege it is to have a part in such an important work! If any teacher in these United States is dissatisfied with her salary and feels that she is demeaned by working for so much less than she is worth, let me recommend to her a position in a missionary school (where there are unfortunately always vacancies) where she will find a wealth of satisfaction which makes money an insignificant part of the remuneration for service.

Do you know the story of the sculptor who carved a beautiful angel from the marble and when asked how he could create such an exquisite thing replied that the angel was already in the rock and he had merely released it. That is the story of our work. There is an angel in every one of our boys and girls; we have seen it with the sculptor's vision and it is with exceeding great joy that we hack away day after day at the stony prison of sin and ignorance and watch the lines of beauty appear one by one until a lovely character steps forth, or a remarkable intellect.

Moreover, "whatsoever ye have done to one of the least of these my brethren, ye have done it unto me." God puts himself in the place of his child and we are helping to set him free from the burden of evil and wretchedness which must oppress his soul. They are his children, the heirs of all the ages, whom we are striving to bring into their inheritance. Now more than ever before do they need us, for as adolescence is a more dangerous period than infancy in the life of the child, so the present period in the life of the Negro race is more critical than any it has yet lived through. The Negro is feeling his strength, he is learning to "know his place" as a valuable factor in the industrial economy of the world and he must be reckoned with. It is time the Caucasian should prove his boasted superiority of intellect and power by instructing and protecting his weaker brother instead of showing his fear of this same *"inferior"* brother by trying to kill him off. It is time for the Negro race to be accorded *its* right in respect to "race integrity" and "purity of blood." It is no secret that practically all white faced Negroes are descendants of white fathers in spite of the hue and cry of the press about the brutality of Negro men. It is high time our Negro girls were protected from assaults of which the press is silent but which are too well known by our missionary teachers, who often have to send the girls home from school under guard for fear of indignities by their "lily-white" Caucasian neighbors.

Dear Friends, let me beg you not only to continue your gifts to this wonderfully productive A. M. A. work, but to pray more ardently for the broadening of mind of the Caucasian race that shall see the great possibilities in these other promising races. Give of your sympathy, your staunch unfailing faith, your time,

your intellect to change the unjust, the shocking conditions of unchristian tyranny over the Negro which exist in our beloved America. Color is but skin deep, but sterling qualities of loyalty, faithfuless, affection, religious fervor, and untiring industry are the deep roots of character.

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Lincoln Normal Marion, Ala. Miss M. E. Phillips, Principal

Last year was a good year with us in many ways, and our school is growing not only in numbers but in the quality of students. There was a decided growth in the moral and spiritual as well as the mental life and character of our pupils. In our upper grade there was a desire for truth, honest dealing, and more honor and principle were shown in the daily lives of our students. This change was most gratifying to those who had worked long and hard for this uplift. Our older students are becoming real helpers to the teaching force, and are assuming supervision of marching lines, playground, and in many other ways, training themselves for the work awaiting them in their home schools.

We were obliged to shut out so many pupils in the lower grades last year for lack of room, that we decided to add two more rooms to Van Wagenen Hall. This work is about finished and we will have room now for all who wish to come.

The student teachers will have these extra elementary classes for practice training under the teacher of Pedagogy. A class of ten fine young men and women will take this course and prepare themselves for teachers. We have wanted to develop this department for years but did not have the room or teacher, now, we shall have both.

This addition has cost $2000. I have $1500 provided for and am now trying to raise the other $500. You have been so generous and kind to our dear work in the past, may I not hope for a continuance of your help and interest? If you will send us barrels of old clothing which I can sell for a small sum we can make the money in that way. We have missed the many good barrels that used to come to us, but we knew the poor and needy across the sea needed clothing more perhaps than our colored people down South, so we have waited for our time to come and now I hope our need will be met.

Every room in our Girls' Dormitory is taken for this year, and I am now turning away fine, promising girls who are longing to get a place in school. The cotton crop is cut short on account of the weevil, and corn is poor in many places because of the continual rain in June and July which prevented cultivation, so we will not have as much money in circulation among our students, as we did last year and we must ask our friends to help us.

One girl writes, "I hasn't any folks to help me and I hasn't anything but my own self and I is willing to use these two hands and two feet for Lincoln Normal if you gives me a chance."

A mother writes: "I hears Lincoln Normal is the best school in Alabama and I wants my daughter to go there and make something of herself. They says you turn out good men and women from that school, that does somethin' when they gets out. My girl will work, and work hard. Please try her."

When I tell you that our school girls do all the cooking for teachers and students and at the same time keep up with their classes, you will know that some of them do work hard.

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Saluda Seminary, North Carolina, Mrs. Frank B. Stevens

Greetings from Saluda. —The new buildings are no longer a dream—a hope—but a splendid reality. Be glad and rejoice with us. We have now a beautiful, substantial school building and a boy's dormitory both built on the most approved modern plans. To realize what this

means to us here you have only to visualize the old building that served as class rooms and boys' sleeping quarters which these new buildings have replaced.

When school opened in the new building one bright faced boy who has come up through the grades into the high school (giving more or less trouble as he ascended) looked around the larger light, well proportioned room and said, "It seems like it will be easy to be good here." The teacher within hearing, said she had just been thinking, "It will be easy to teach here."

Each department, each officer, and teacher has peculiar problems to work out. As girls' preceptress, matron and wife of the Principal, mine are very pressing and very practical. In my left hand, (as it were) I hold the small amount paid by students for board, in my right I hold the bills "from the butcher, the baker, and candle stick maker," and alas my right hand carries a far heavier burden than my left. This is as it must be for missionary school board money may not aspire to hob nob with H. C. L. To give these growing bodies plenty of good nourishing food and not "rob Peter" in so doing causes me much thought and worry. My greatest privilege and joy as I see it is to help create a happy, homelike atmosphere. An atmosphere that will make possible the development of the highest qualities of mind and soul in our girls that they may catch and hold an ideal of Christian fellowship and service.

I ask your most earnest prayers and sympathetic thought that they may somehow carry the message back to their bare mountain farm homes and barer mill villages, that they and their patient, tired mothers and sisters may indeed have life and have it more abundantly."

The things we work and pray for keep coming. The village of Saluda has just celebrated her first Community Fair. It was a decided success and we think a forerunner of better things; out of it we confidently expect an increased interest in better farming and live stock methods, canning clubs, poultry raising and even the education of the children, and better than all these good things, an increase in that friendly, neighborly spirit that is the natural outgrowth of such a get-to-getherness. We of the Seminary throw open our beautiful new school building, the busy Principal acted as chairman of the Fair Association and teachers and students worked hard with a few of our more progressive citizens to make the fair the success that it was. We feel amply repaid and expect to make it a bigger and better one next September.

County Court has just convened. Federal Officers have been busy locating "stills" within a short radius of the Seminary, many arrests and some convictions have been made. What of the moonshiners? We know little of them; they stalk by but their wives "pore peetiful creetures" as one of their neighbor women (herself the wife of a respected citizen) called them, they come to the salesroom and to our door to trade, on their faces almost invariably is a furtive look of fear and suspicion, almost without exception they carry babies in their arms and children hang shyly to their skirts. In these children lies the hope of the mountains and for them brighter days are coming.

The Seminary is for such as these though they never enter her doors. The Seminary reaches out and touches them in their own mountain strongholds for the majority of our graduates and older students go back as teachers to their home and neighboring communities carrying the message that means always more abundant life and the casting out of fear.

We have a new student who is here because her teaacher that she loved and trusted was a Seminary graduate. She is the child of an aged father and sickly mother who are eking out a mere existence on a hill-side farm.

She knows little of the ways of people. I am teaching her to sweep with a store broom, she had never used one; her dresses are fashioned mainly from dyed flour and sugar sacks, she has little money but is so eager to learn, her face is set so courageously to the east that we feel that she will make good and in turn carry "the message" to others.

Another girl that we feel has come to us just in time is a little scrap of humanity, rescued from the cotton mills. She is an orphan whose sole support is an older sister who works in the cotton mill (does night duty so she can do something for the two younger children also dependent upon her. When she brought L., who is fourteen, here, she said, "make her learn everything, I ain't done much, I had to leave school afore ma died but I want L. to have her chance.' L. is here, rather shy and very curious watching everybody and everything; the second day of her stay she looked up into my face, and said in a wondering half questioning tone, "Nary girl here uses snuff."

Another girl has just come today from Melrose Mountain, her father was one of the "flu" victims last winter. This child is the eldest of seven children, one an infant but a few months old. They are very poor, wretchedly poor, no hope, no ambition apparently, the mother sits with folded hands and tells you in a lifeless voice that she is afraid she is going to be too lonesome without "Dorie," she knows it would be a grand thing for her to be at the Seminary and she will see if she can spare her. She thinks seriously of moving to a mill town and herself and this child and the next oldest working in the mills. There are plenty to advise her to do it and she may yet, in the meantime, Dora is here, a new arrival, a little homesick and lonely, everything is so big and strange to her who has never been away from mother and the other children. We hope to tide her over the first week of homesickness, it will mean so much to her.

It is for these and such as these that we ask your continued support, your gifts, your sympathy, your earnest prayers for them and for us, that we may not falter or grow weary, we may hold high our standard, that we may strive for a closer touch with those we would serve.

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Santee Normal, Nebraska
Miss Lois C. Leach, Teacher

The first week of September brought to us several hundred Indian people of the Congregational and Presbyterian churches for their annual church conference. It was over fifteen years since the conference had met here. The former students of the school, and most of those attending had been students here, had been looking forward with much eagerness to coming to their Alma Mater for this meeting. So many of them had first learned of the Christian life while here and many now have children and grandchildren so there were many reasons why this coming together was a notable event in their lives. The time between meetings was all too short for recalling memories of school days. Several were here who had been here in school twenty-five and thirty years ago, not having visited since, they saw wonderful changes. The meetings must have been very helpful and inspiring to the Indian people as they were to the fifty white people, missionaries and visitors. Those who attend the conferences every year say it was the best conference they have had for years. Through all the meetings, in the talks and plans for their work, was a deep and sincere religious spirit.

Some of our Indian young men have just returned from over seas service. One of these, the son of our native pastor, has returned with the determination to finish his college course; he had taken a year and a half at Dartmouth College when he was drafted but because of the expense could not return there. People

during the Conference learned of this and made it possible for him to go to Oberlin College where we hope he will be able to stay until he finishes. His desire is to take up Christian work among his people.

One impressive feature of the Conference was morning prayers. Each camp family had prayers in their tent or just outside, in the quiet of the early morning one could hear the singing first from one tent and then another, soon all were lifting up their voices in their morning hymn of praise and worship.

The entertaining of the six hundred or more visitors was quite an undertaking especially for our small church. The entertaining church furnishes all the staple groceries. For a year before hand collectors have gone around weekly collecting from each member what he or she had pledged, with this sum they bought flour, sugar, fat for frying bread, baking powder, tea, coffee and bacon, and bread. These were issued daily, the amount in accordance with the size of the family, to each tent. The woman had raised many chickens and served two chicken dinners to the six hundred visitors besides giving them some for their own meals in their tents at other times. They furnished all with fresh beef or pork each day, also potatoes. The getting of meals seemed to be accomplished quickly and easily by the Indian women and did not often keep them from attending the meetings.

OBITUARIES

Miss Jennie A. Robinson, head of the Department of Music, at Fisk University, died suddenly in her room on the campus November 22, 1919.

Miss Robinson, for thirty-two years the head of the department, was not only an unusual teacher of music with the highest standards and the noblest ideas who had sent out nearly sixty graduates from an eight years' course of music, many of whom achieved marked recognition but was also in beautiful Christian character an example to teachers and students alike of an earnest and consecrated gentlewoman. Her memory will be long and gratefully cherished.

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The tidings have just come that in the same month, November 8, Dean Emeritus, Herbert H. Wright, passed away at Elyria, Ohio. Professor Wright was on the teaching faculty of Fisk University for many years. As Professor of Mathematics and leader of the Mozart Society, Dean of the University, and Chairman of the Committee of Administration, he gave the work the best part of his life. The part that his personality, ability and faith which went into history of Fisk, and into the life of the student year after year was very great. Dean Wright was a graduate of Oberlin College of the class of 1883. He will be remembered not only as a teacher of unusual ability, but as one of the wisest and best friends of the people whose interest he served.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for January and for the four months of the fiscal year to January 31st.

RECEIPTS FOR JANUARY

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	36,307.34	723.87	6,802.68	....	133.06	43,966.95	788.50	44,755.45	4,373.11	49,128.56
1920	42,922.67	1,415.96	9,142.63	....	205.90	53,687.16	4,380.50	58,067.66	8,214.28	66,281.94
Inc.	6,615.33	692.09	2,339.95	.....	72.84	9,720.21	3,592.00	13,312.21	3,841.17	17,153.38
Dec.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

RECEIPTS FOUR MONTHS TO JANUARY 31

Available for regular Apprporiations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	62,888.39	1,355.44	11,564.22	....	212.61	76,020.66	1,947.18	77,967.84	21,961.52	99,929.36
1919-20	77,512.16	2,258.63	16,697.91	5.00	321.49	96,795.19	4,126.78	100,921.97	32,728.16	133,650.13
Inc.	14,623.77	903.19	5,133.69	5.00	108 88	20,774.53	2,179.60	22,954.13	10,766.64	33,720.77
Dec.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

Designated by Contributors for Special Objects:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	829.65	359.32	2,003.33	.....	99.00	3,291.30	6,579.26	9,870.56	.....	9,870.56
1919-20	3,361.01	661.93	1,387.31	.....	148.62	5,558.87	14,286.13	19,845.00	.....	19,845.00
Inc.	2,531.36	302.61	.....	.....	49.62	2,267.57	7,706.87	9,974.44	.....	9,974.44
Dec.	.....	.....	616.02	.....	.....	.....	.....	.....	.....	.....

SUMMARY OF RECEIPTS FOUR MONTHS

RECEIPTS	1918-19	1919-20	Increase	Decrease
Available for Regular Appropriations ...	$99,929.36	133,650.13	33,720.77	.....
Designated by Contributors for Special Objects	9,870.56	19,845.00	9,974.44	.....
TOTAL RECEIPTS FOUR MONTHS TO JANUARY 31.	109,799 92	153,495.13	43,695.21	.....

FORM OF A BEQUEST

"I give and bequeath the sum of .....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gifts plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Rock Springs, Wyoming, reports a junior church membership of forty. Services are held on Sunday afternoon with an average of upward of twenty-five in attendance.

That increase of salaries is necessary all along the line is proved again and again as news comes from various parts of the field. Our churches simply must pay more money or many faithful ministers will be forced to undertake other work.

Rev. H. W. Jamison, of Newell, South Dakota, reports a municipal Christmas tree and treat for the whole town this year. The place was districted and five Santas went out in various directions, visiting every house in town. Out of town members were remembered at an outdoor tree at six o'clock.

Three woman—Mrs. Esch of Mobridge, South Dakota; Miss Dickinson of Glasgow, Montana, and Miss Palmer of Medina, North Dakota—have articles in this number of the magazine. We welcome the particular view of home missions that these women, performing valuable service in various lines, can give.

In the midst of the Lenten Season, let us give ourselves to the Master and His service in renewed devotion. "The Fellowship of Prayer" leads us daily to think of the outstanding features of Christ's Kingdom. Our World Movement will avail little if it aims only at the external. It will avail mightily if it is built upon the firm foundaton.

"Why are there so many Finnish people who do not go to church?" is frequenlty asked. The answer is verv simple. There are not enough churches for them to go to and comparatively few able pastors to minister to them. Where there is a church they can attend and a pastor to look after them, they are enthusiastic about religious services.

One of our missionary pastors recently was able to bring the comfort of the Gospel to a godless home where a little child had died. Shortly afterward the children began coming to Sunday School. Not long ago, with the thermometer thirteen degrees below zero, the pastor writes, three little tots came walking all that long weary mile to Sunday School and back again.

Egg Harbor, New Jersey. A recent most interesting service was held at this church when, amid universal rejoicing, Superintendent Carroll burned both first and second mortgages which had been hampering the life of the church. The flames ascended while the congregation sang "Praise God From Whom All Blessings Flow." The church now looks forward to securing a parsonage, which will still further put the organization on its feet.

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Rev. S. C. Dickinson, of Colorado Springs, reports six services a Sunday, as he supplies the church at Fountain fourteen miles away. Because a recent train was six hours late, he started to walk the distance, believing, as he said, that God helps them who at least try to help themselves. A mile and a half out an automobile picked him up and carried him to his desired haven on time. A troublesome church debt of many years' standing has recently been entirely paid.

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The Congregational World Movement, which is now getting into full swing, is not a luxury but a necessity. When the Council at Grand Rapids laid this obligation upon the churches the goal to many of our people seemed too large. When we realize the various crises we are facing, we are thankful that the Council took matters into their own hands. The very existence of our home missionary work in many parts of the land depends upon the success of this Movement.

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The following searching question comes from a layman, addressed to a minister: "Are you passing to and fro across the land, filling dull souls with faith and longing for better things? Our poor old earth has had so many rude shocks, and to so many the future seems so somber, that the mortal who can and does lift the curtain of doubt and awaken hope and courage by faith in the unseen is a blessed and welcome messenger." It is a high standard. Can our missionaries reach it?

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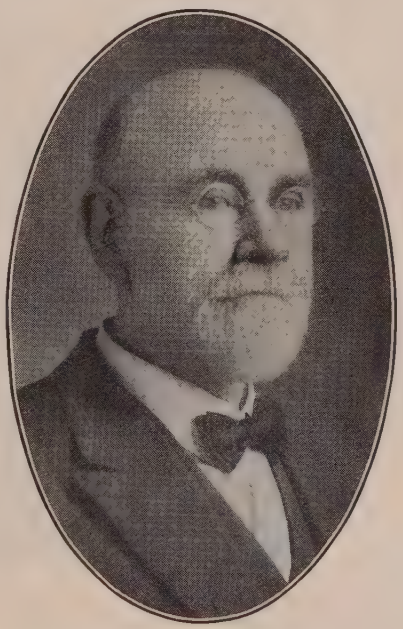
The first home missionary automobile put in commission has just been sold for $200. There is little left of it but the engine. The car has been at work in the Redvale-Paradox field in Colorado and has been of inestimable service. In November, 1915, Rev. James F. Walker and Superintendent Frank L. Moore, now Secretary of Missions, drove the car from Denver, five hundred miles across the ranges through the winter snows and started it on its journeyings. Since that time, twenty-seven cars have been obtained and are now at work in various parts of the country from North Carolina to the Dakotas and the Rocky Mountain region. Many of these cars have been given by individuals; others by churches or Woman's Missionary Unions. We have urgent calls for double the number and would gladly welcome the gift of a whole or a part of the price of a machine. Many of our Superintendents and general missionaries would find their labors lightened if they had the help of a car. Just now there comes a call from Superintendent Waldron, of Florida, who could make most efficient use of a machine on the splendid roads in that state. Mr. Pearson, of Waynoka, Oklahoma, is developing a large work along a line of new railway and is in urgent need of a machine. An automobile doubles the efficiency of a man. When we are so short of ministers, the purchase of a car is an economy. Who will be the next to help?

THE STORY OF VINITA, OKLAHOMA

By Superintendent A. E. Ricker

THERE is a story of early Congregationalism in Oklahoma practically unknown to Oklahoma Congregationalists, a story which outside the state is as strange as a fairy tale and as unsubstantial as a dream. You may study Oklahoma in the Year-Books from the beginning and discover no trace of its existence, for in the early days Oklahoma was the Indian Territory; and if curiosity prompts the quest you may turn up the name in the earlier Year-Books and find a list of churches that have long since disappeared. In those days real pioneers filled months and years with earnest religious ministries, but they have passed to their reward and we have forgotten. For example, the Year-Book for 1887 reports three Congregational churches in McAlester, and a footnote states that Rev. George H. Brown, a missionary located there, had in the year organized about a score of Sunday Schools and that twelve or fourteen log buildings had been constructed for their use. How the imagination kindles as you think of those early aggressive activities, and what appeals they voice for understanding and co-operation! If some one having access to the records were to dig up the story of our missions in the Indian Territory during the middle years of the last century, a tale of faithful and fruitful educational and evangelistic work might be brought to light well worth the toil—a tale of struggle and hazard, full of incident and achievement, human, vital, compelling. And yet today the very name of McAlester has disappeared from our Year-Book.

Fortunately, however, one of those earlier churches survives. The reality of its presence among the living was emphasized recently by the observance of the fortieth anniversary of the organization. It is our church at Vinita. Upon the little company that enjoyed the birthday celebration the vitality of its organization and the assertiveness of its energies were sufficiently impressed.



REV. J. W. SCROGGS, FIRST PASTOR AT VINITA

The First Pastor at Vinita

The young man who came to the principalship of Worcester Academy at Vinita, in May, 1879, though as years count no longer young, is still decidedly active and vitally influential in Oklahoma affairs. This man is Rev. J. W. Scroggs, D.D. At present he is the head of the Extension Department of the University of Oklahoma. He is scholarly, efficient, energetic, known, honored and loved everywhere in the state, for he is kindly and fraternal in spirit, enthusiastically devoted to every educational, ethical and spiritual interest of the "Sooner State." Especially is he concerned for the cause of rural uplift, and he thoroughly understands that the free, progressive

community church, with primary emphasis on a program of service, must be the mother agency inspiring, directing and giving confidence and persistency to the whole. Dr. Scroggs has had a great career. For two decades or more a teacher in frontier academies, the first Worcester at Vinita, then Rogers in Arkansas, serving also as preacher and pastor as need arose, he sent out a goodly company of young men and women trained in his classes, actuated by his example, kindled by his spirit, to assert their influence as leaders in the formative years of those rapidly-growing regions of Arkansas and Oklahoma. And the spirit of his work at Vinita, the singular devotion, energy and ability with which he laid spiritual foundation for generations yet to come, may be taken as typical of his whole noble life.

He came in the later seventies. Conditions were new and crude in the tiny front-line village. One picture he sets before us reveals conditions. In the soft alluvial soil, with no paving and few sidewalks, the mud was deep. A lady, well-dressed, carrying several bundles, stood in the middle of the street on one foot, the other poised in the air, while she frantically struggled to recover the rubber that had been lost in the mud. The picture talks.

But Dr. Scroggs found a small group of devout Christians worshipping wherever shelter could be secured, and he promptly responded to their appeal for help. Teaching in the little Union Sunday School, preaching to the congregations on Sabbath days, he soon took his place as leader in the task of building the first humble meeting-house. There was no architect for uncounted miles about, and Dr. Scroggs went to Webster's Dictionary, the only available authority, thence deriving enough instruction to enable him to draw the plans and build a sanctuary far more correct and pleasing architecturally than many professional builders have produced. Nor is the verb "to build" to be taken figuratively. With his own hands he laid the foundations, and did more work on the superstructure than all other workmen combined. Finally, a plasterer had about half completed his work when he was taken sick and stopped.

PASTORS WHO HAVE SERVED THE VINITA CHURCH

Then came a telegram from St. Louis, where the Triennial Convention of 1880 was in session, stating that two days later a delegation from that body was to visit Vinita. Rev. Robert West, splendid missionary Superintendent for the Southwest in those days, had been in Vinita and had been so impressed by the work he had seen that his report of it to the Convention impelled several men to go and see for themselves. The young pastor was in great straits. Distinguished visitors were coming, the little church was half plastered, full

FIRST HOME OF FIRST CONGREGATIONAL CHURCH, VINITA

of scaffolding, mortar boxes, dirt and builders' litter, and the plasterer sick in bed. What was to be done? With a helper to mix and bring the plaster this pioneer missionary, working almost continuously for two nights and the day between, finished the plastering. About three o'clock on the morning of the day the delegation was to arrive a couple of deacons came to clean out the rubbish, and an hour later the women came to scrub and dust. Then they moved in. When the visitors arrived that afternoon, the scant furniture was in place, the little church was prepared and ready not only for the welcoming reception to its guests in the clean and tidy sanctuary, but with an ample and appetizing church supper for the evening hour.

Needless to say, the guests, among whom was Dr. Lyman Abbott and other prominent leaders, were impressed and that when their questinonings brought out the facts and it was learned that the pastor's salary was only four hundred a year, it was doubled on the spot, and the cause of the Vinita Church more adequately provided for.

A Real American Church

The cause prospered under the ministries of Dr. Scroggs, and in a year or two there were about eighty members, all but four or five being genuine Americans—of the Cherokee nation. Dr. Scroggs insists that the true father of the Vinita Church was Deacon A. W. Timberlake, whose wonderful devotion, faithful work and consistent Christian life were the strength of the cause in those first days. For a time Mr. Timberlake refused to join the church on the ground that he had not had experimental "evidence" of conversion. It was his daily practice to rise at daylight and go out in the fields to pray. One Sunday morning very early he came to the pastor's home and told with great joy that "it had come." That day at the communion service he was welcomed into the membership of the church, and to the end of his life his character bore constant testimony to the genuineness of his deep experience. And at last, when the brethren had gathered for the funeral service of Deacon Timberlake, Dr. Scroggs said, "I could not preach the sermon. No-

body could. We sang the hymns he loved best, I read some of his favorite Scripture texts, and then I asked the brethren to repeat sayings they had heard from the Deacon's own lips. I gave several, and others followed, one after another, repeating the well-remembered words with which he had been wont to speak to them, and the service was finished in this way. So it came to pass that Deacon Timberlake preached his own funeral sermon. And it was the best and most fitting one that could have been given."

The Sad Migration

On the name of Deacon Timberlake hangs another story. When he was very small his parents brought him on the long, sad march, in 1837, when the Government removed the Cherokee nation from their ancestral possessions in Georgia to the Indian Territory. Under military command, often with harsh and cruel treatment at the hands of brutal soldiers, they were driven like cattle along the weary way whither they did not want to go. The hardships of the journey proved too much for the mother, and they made her grave somewhere in the wilderness. Through his whole life Deacon Timberlake retained dark and bitter memories of that sad migration from the beautiful forests and hills of their beloved tribal homeland to the far-off plain to which they were exiled, because at that time white men did not covet Oklahoma land. What wonder that his spirit was bitter and his heart hard? What wonder that neighbors and traders kept away from the Timberlake house, because often there was drunkenness and quarreling, hard words and rough deeds? Then by some good messenger of God came the story of the Gospel, and new hopes and purposes grew in the mind of this Cherokee. And so it happened that in the early days of Vinita there were Christian Indians, praying and working for the best things that can come to new communities.

One striking fact ought to be stated here. In that early Sunday School in the frontier village were people from seven or eight denominations, and it was deemed impracticable to organize the Christian forces under one polity. It was a Union Sunday School, and when it came to the organization of a church, although Pastor Scroggs, brought up a Presbyterian, stood out strongly for that body, Deacon Timberlake was for a church for all folks, just like the Sunday School. Therefore a Union Church was organized, which

SECOND HOME OF FIRST CONGREGATIONAL CHURCH, VINITA

years afterward became Congregational without changing a line of its constitution or creed, or abating a jot of its liberties. Is it not a striking fact that in those early days on that frontier there should dawn in the mind of this Cherokee Indian the idea we now consider most modern and excellent, indeed, about the last word in twentieth-century progressive Christian life, namely, nothing less than the idea of the community church? Dr. Scroggs, Oklahoma's most pertinent advocate of the movement, would be the first to admit that his first and best lesson in that direction was taught by Deacon Timberlake.

In the forty years of its history, times of testing and discouragement have come to the Vinita church. But there has been a Christ-likeness

of life and invincibility of spirit that has carried them through. Today they have one of the best church buildings, for a town church, in the state. It is of brick, with ample auditorium, departmental and Sunday School classrooms, a pastor's study, and social facilities. Mr. L. D. Dalquest is the efficient superintendent; Mrs. Rebecca M. Swain, church clerk, and Mrs. May McCulla, treasurer; while the pastor, Rev. W. Howard Tomlinson, gifted, genial and efficient, is leading them on to a future large with the promise of fruitage from a noble past. It should be said that the present building was secured under the leadership of Dr. J. E. Pershing, now Chief Boy Scout executive at Oklahoma City. The influence of Vinita church lives. Its spirit has quickened many to noble endeavor, and that spirit will continue to find expression in exalted Christian achievement as Oklahoma advances to the statehood that is to be in the splendid reconstruction days to which we all look forward with faith and prayer. Few churches have so interesting a history.

A WOMAN'S WORK IN A MISSION FIELD

By Mrs. Louise B. Esch, Mobridge, S. D.

THE Congregational work in this little city of South Dakota is moving along admirably, not the least encouraging feature being the fact that the Primary Department of the Sunday School has an opportunity for better work since the completion of the church basement. A clean, attractive room creates a helpful atmosphere, even when there is no additional equipment. An organized class of high school boys (freshmen and sophomores) uses the kitchen as its class room. They call themselves the Knights of Honor.

MRS. LOUISE B. ESCH

The Ladies' Aid meets in the new basement once in two weeks. We find it makes a difference in the attendance to have the ladies know where the meeting is to be held. No one hesitates about going to the church, while newcomers especially might wait for a personal invitation if the ladies assembled in one of the homes. Besides, the houses here are mostly of the cottage style, and comparatively few can comfortably hold forty-five or fifty people. The borrowing of chairs and dishes, preparing the house beforehand, and putting it in order afterward, made entertaining the Ladies' Aid quite an undertaking, particularly where there were small children in the home. In fact, the basement promotes social gatherings of all our church organizations. The first use made of it was for a picnic supper and a good time in the evening, which was enjoyed by our junior choir, a group of two dozen high school girls who sing regularly at the Sunday evening church service. Social events of this nature help to make the young people feel that it is their church, and they come to have

a greater interest in all the departments of church work. We find, too, that the social times add zest to the work of each organization.

The trustees have approved of the use of the basement as a reading room on Sunday afternoons, and it was suggested that it might be utilized for that purpose also on Thursday evening of the day on which it was heated for the meeting of the Ladies' Aid. The trustees authorized the heating on the alternate Thursday, but this has not yet been done because of the lack of two things—coal and proper supervision. It is proposed to secure a loan library from the State Library Association, but this whole plan for a reading room and its supplies is simply to meet the need temporarily. We are constantly talking "city library" and trying to arouse a general interest in such an undertaking, but there is a lack of the community spirit in the place, largely due to the constantly changing population. It is hardly to be expected that people take much interest in community betterment when they expect to be in a place for only a short time. As Mobridge grows older, there should be an increasing tendency toward a permanent population. However, it is likely to be several years before the city library will become an established fact, and in the meantime we need books and magazines. While we have some, we could make use of many more. Subscriptions for such magazines as *St. Nicholas* and *Popular Mechanics,* and publications like *The American Boy* and *The Youth's Companion* would add much toward meeting the need for suitable reading for our growing boys and girls.

The Ladies' Aid made a pledge of four hundred dollars toward the expense of finishing the basement, two hundred to be paid this year and two hundred next season. This was in addition to their annual subscription of two hundred and fifty dollars to the church budget. In order to raise the money for this extra expense, the ladies decided to give a home talent play. "The Trials of a Hostess" was given the first week in November and was enthusiastically received. There have been requests to repeat it, both here and in neighboring towns, and our own people are anxious for another at an early date. Aside from the money returns there resulted a better acquaintance among the ladies taking part and a greater interest in the church. A week or two later, the annual bazaar was held with the meals served in cafeteria style, and the sales and meals brought in about one hundred dollars more. The Aid closed its year with all bills paid and a small balance in the treasury.

During the fall the work at Trail City dragged a little. We were unable to hold services there in September, as we were just getting our own local work going after the summer vacation and were also busy with plans for entertaining the Association Conference. I went there in October, and found that little had been done beyond an attempt to hold Sunday School on two Sundays, but since the children had found no leader present, they very naturally did not come again. In November the people notified me not to come as there was no coal. The school was closed, and the people were forced to burn old railroad ties or whatever waste material they were able to find. To make matters worse, the weather was desperately cold. I was asked to go out later in the month, if there was any possibility of holding services, but I was given to understand that no accommodations could be secured for me, as there were a number of men in the place getting out baled hay and that they were occupying every habitable spot.

But, finally, I went out for the first Sunday in December. It is

only twenty-six miles away, but it took four hours to make the trip. The weather was bitterly cold, and I slept Saturday and Sunday in a room without a particle of heat, warming my hands on the lamp chimney so that I could handle pins and hairpins. In spite of the cold there were fourteen people out on Sunday afternoon and twenty-three in the evening. The stove was red hot, but it was impossible to warm the floor. I was reminded of lines from one of Will Carleton's Farm Ballads—

And so their faces were steaming,
The while they were freezing their backs.

After the evening service, at the request of the school teacher, who is not at all musical, I remained for about an hour to teach a group of her pupils some Christmas songs. I knew the school program would be a real community affair, and I was very glad to contribute something toward it. They have an excellent teacher this year, one who is teaching for a higher reason than the money she receives, and she is willing to do anything in her power to help in the Sunday School. Her duties, however, do not permit her to assume the leadership, and that is just what these people need—some one to act as leader. And how badly they do want religious services! When I left on Monday, some of them were at the station, and they said, "You'll surely be here again the second Sunday in January? You don't know how much it means to us to have you come."

There are three or four new families now in Trail City, and several new buildings. A new schoolhouse will probably be erected in the spring. About thirty-five children are enrolled this term, and yet they have never had a regular school building, but have used the little church which belongs to the German Lutherans, and which we use for our services.

In October a request came from the pastor at Dupree, asking if I could be loaned to them to aid in organizing a Young People's Society. They were to get things moving and let us know when they would be ready for me, and it was planned that I should go down to Dupree from Trail City, as it would save me a day and save them my fare from Mobridge to Trail City and return. I left Trail City on Monday afternoon, December 8. Unless one has traveled on these branch roads no idea of the poor service and equipment can be conveyed. The distance I had to travel was about sixty-five miles, and it took from five o'clock Monday afternoon until a quarter past three the next morning. The wind blows terrifically across the open country and keeps the snow shifting. Even a little snow may pile up in a cut until it will block a train. It was bitterly cold and, of course, no one could be expected to meet me at that hour, particularly when it was uncertain whether the train would get in at all. Finally I found a man who said he would pilot me to the parsonage. We were admitted and I crept as quietly as possible through the sitting-room, around a davenport bed occupying the whole center of the room, and in which two boys of fifteen and sixteen were sleeping. In the morning I discovered that these boys and one who slept upstairs were members of as many different families living out on claims, and these good people were making it possible for them to go to school in town. Of course their families paid some board, but it barely covered the cost of their food. I also found that Jack, the oldest of the three, would probably not be able to come back after the holidays, as he could not find work and his father refused to assist him. I said to myself, "What a chance for a fine investment!" There must be a man or woman somewhere with money they could loan to that boy, and would be glad to do it if they knew of the op-

portunity." Jack will graduate next June from the school at Dupree. He is a remarkbly fine-looking lad, and has a determination to make something of himself. He is handicapped with a weak heart, the result of last winter's "flu." The doctor says that with proper care he will outgrow it. During my stay I crowded the second daughter of the house out of her quarters, so it will be evident what a houseful the pastor and his wife care for.

I was entertained at the parsonage for breakfast, at another place for dinner, and at still another for supper. I spoke to the school from 3:30 to 4 p. m., met the chairman of the various committees immediately after school, and conferred with him concerning the work and general plans for the society. I addressed the young people that evening. There were twenty out to consider organization, twenty-two at their first devotional service, November 23rd, and thirty-two at the meeting on November 30th. The interest in this work is exceptional, and the place has some good leaders aside from the pastor, his wife and two splendid daughters. I prophesy a good and helpful work at Dupree.

We, of course, wish we might quickly see much greater results from our efforts at Mobridge, but on the whole the prospect is encouraging. We were pleased, and justly, with the success of our Every Member Canvass. Our Sunday School is growing, not phenomenally, but naturally. We have used the Tercentenary Chart in the Sunday School. We began with February and each month there has been an offering, although some months it has been small. The Hero Tales have been largely used, and we expect to make greater use of the stories during the coming year, believing this education in missions is a very important part of religious education.

Our Christmas Eve program brought out so many people that the house was crowded to the outside door, not more than half the audience being able to get seats. The program was very long, but every one was patient and interested. One of the pleasing things about the Christmas tree is the fact that this is the third or fourth year a tree has been purchased jointly by the Norwegian Lutheran Sunday School and the United Sunday School. We use it on Christmas Eve and they on Christmas night. The expense of getting a tree is great, as they have to be shipped from a considerable distance.

THE LAST CHURCH OF DEEP HOLLOW JUNCTION

By Miss Bertha M. Shepard, Windsor, Conn.

A PRIVATE car stood on the siding at Deep Hollow Junction, and the entire population of the town had gathered to inspect it.

"Some car, that!" said Jake Bigelow, owner of the one grocery and dry goods store of the town.

The small group of drooping men around him mildly assented.

A few children clambered up the steps at either end and a woman or two here and there walked back and forth striving to get a glimpse of the moving picture actress within as the curtains swayed in the breeze.

Suddenly the lady appeared at the rear door and gazed surprisedly over the heads of the small assembly at the forsaken little village in the hills.

Such poverty, such desolation, she had never seen pictured even in the most realistic picture plays.

"Is this all there is of the town?" she asked of a man standing near the car.

"All! We hope so! We couldn't

stand much more like this!'' he replied.

''What—ah—what supports it?'' she asked.

''The mounting, mum.''

''I mean, where do the people earn their living?''

''That's it, mum, off the mounting.''

''We strikes a little pay metal now and then, just enough to keep us hoping.''

''You're a liar, Jake,'' interrupted one of the bystanders. ''Nobody has had a full-blown hope in this town since the oldest man was a kid. We only jest strike enough pay dirt to keep us looking around, and to stave off actual starvation.''

''Why don't you go back East?'' queried the actress. At that the crowd burst into a laugh. The kind of a laugh that covers a sob.

''Lord! Why don't we! We might charter this here car of yours and just go back.''

''And we're half minded to do so,'' muttered a dark-browed man, fingering an out-of-date but very business-like appearing revolver, and stepping nearer to the car.

''We would not know where to go when we got there,'' said one.

''I'd know,'' spoke up a woman, ''My folks ain't dead yet.''

''You shut up,'' grumbled some of the men.

''Oh; look,'' cried the actress, ''Is that a church? Isn't it funny?''

The crowd scowled and muttered. No stranger could laugh at their pitiful town with impunity.

''See the steeple,'' continued the lady, ''its tipping over, away over on one side. Just see, it is pointing toward that hole in the ground.''

The spire of the dilapidated church was indeed aslant and seemed to point toward the opening of a mine.

''That's what it do, mum. It pints us to a hole in the ground.''

''Yes, a hole in the ground,'' muttered several in the crowd.

Some of the women sniffed and wiped their eyes.

''Say, ain't you fellers going to git out of here pretty quick?'' asked a man of the busy little conductor who was even then waving a signal to the engineer.

''Right away,'' was the answer as with a puff, puff and a noisy bell ringing the engine gathered itself together and starting on up the grade pulled the luxurious car with its dainty occupant out of sight and hearing of one of the loneliest town meetings on the westward facing ridge of the Rocky Mountains.

But the eventful day was not to close without another surprise for the hitherto forgotten town. A second car arrived, but not on the siding. It came panting up the mountain road, and was driven by a man in a dusty coat, chauffeur's cap and goggles. The car was only a cheap gasoline runabout, and the man an unimposing stranger; yet because he was a stranger, the town assembled to gaze upon him.

''Is this the First Church of Deep Hollow Junction?'' he asked, stopping before the toppling structure.

''No!'' grumbled a miner. ''Hit's the Last Church.''

''Oh, I see!'' said the stranger. I am the Congregational Superintendent for the state of——and I am planning to preach here today. It is Sunday, you know. Has anybody got the key, and will you all come?''

''The key! Hit don't need no key. You can go right in Mister; the flooring's safe, I reckon.''

A service to be held in the church! A church that had not been opened for nearly twenty years; this was an innovation that rendered the town breathless, all but one or two women, who started rapidly toward their homes to return immediately with brooms and dust-mops.

''Can't you git some flowers?'' said one of them to the children standing about.

''There ain't none,'' was the an-

swer, and indeed there were no flowers upon the barren hillside; but a flower was to blossom that very day, in the hearts of the people, the flower of hope.

Forsaken, they had been by the busy world, but not forgotten of God; for his missionaries find out each lost hamlet of the mountains, however remote, and in time, come to it, with help and courage from the all-uplifting power of the Infinite.

"Why hain't you come before?" asked a miner, after the preacher had left the small pulpit and stood grasping the hard hands of the people, shedding sympathy and faith by his very presence among them.

"Why hain't you come before?" repeated the man. "We work in the ground. We lose our folks and bury them in the ground, and hit's all jest like that there steeple, pinting down sted of up, and we carn't stand it. No, sir. We carn't stand to be forgotten of God like this."

"You are not, man! You are not!" cried the preacher. It is not God that forgets, nor his ministers; but his people forget to give. They spend upon themselves, and the lost sheep upon the mountains wander about alone.

But letters and money at last brought news of some one away back in the beautiful First Church in the East who had finally heard of this Last Church of Deep Hollow; and the building was repaired, a preacher installed, and working capital was acquired for the silver mines.

The miners now walk the streets with a different step, and hope is singing in their hearts and the church-spire is pointing directly upward.

OUR INDIAN PARISHES IN LOUISIANA

By L. L. Simmons, Elton, La.

(EDITOR'S NOTE.—The work of Rev. Paul Leeds, who has given his life to the work among the people at Kinder and the surrounding country in Louisiana, is well known to the majority of readers of this magazine. The following article has been adapted from a recent report of Mr. Leed's assistant, and we are sure that this account of the Indian parishes and parishioners under Mr. Simmons' care will awaken new interest in this unique and important work in the Southwest.)

AS a rule, there are sad facts as well as encouraging ones to relate in connection with this field. During the past three months we have lost three of the adult members of St. Peter's Church by death. We are comforted by the thought, however, that by the grace of God and the devotion of their pastor, Mr. Leeds, all were real Christians. They will be sadly missed, but their influence for good is still evident upon the lives of those who remain.

Perhaps the most discouraging feature of this work is that the churches—St. Peter's and St. Luke's—cannot keep pace with other churches in making contributions to the various calls made upon them. We have been distressed over this for several years, and it is due to the poverty of the people and not to any lack of zeal. They have the spirit to give, and their collections for this year have totaled several hundred dollars, but the greater portion of this has had to be used in paying for coffins and in helping the needy members of the two churches.

During the five years in which I have been their teacher I have partially learned their language. I am sure that in certain traits of character they are examples other races might well follow. I have never known the men to quarrel or fight or heard the women speak ill of their neighbors. I have found them, the children included, strictly honest, although they do not lack opportunities to be otherwise. They always show the utmost respect for Sundays and religious holidays. They are extraordinarily fond of music and

have an organ at St. Peter's Church. I have been their organist, but for some time past I have been utilizing the recess period to teach two of the girls to play. They are making splendid progress.

The rapidity with which they learn to speak and understand English and acquire the ordinary forms of politeness is truly remarkable. It is especially gratifying to me, as I have labored earnestly to teach them the things they most need to know and which I think will prove most useful to them. There is a boy of twelve in our Teachers' Training Class who can read and memorize Scripture as well as the older teachers. The Sunday School is well organized and the teachers are doing a splendid work.

Of late I have had a new responsibility. The Indians have always made their medicines from the roots and leaves of plants, but recently they have applied to me for help in curing their ailments. As I have but little knowledge along this line, I have been giving them the simple remedies commonly used in every household.

I suppose that my work might be summed up as follows: I teach in the public school at each church for four and a half months during the year. I also teach their Training Class and look after Sunday School classes in case the teachers are absent. I have made it part of my task to explain and illustrate the main points of the lesson when the classes have finished, to assist in the prayer meetings, read the Scriptures, teach music and singing, and on Saturdays and in the evenings visit the sick.

We are necessarily obliged to leave much undone. Our program is full, and the days are not long enough to allow us to accomplish all that is confronting us. I wish to state here that one of our greatest needs is for some good books with which to start a library at these Indian churches. The people remain at the church throughout the whole day on Sunday, and they greatly enjoy reading. The lack of good books has been a great drawback to our work in more ways than one, and anything of this kind that could come to us would be of the utmost value.

THE VENDERWERKEN NEIGHBORHOOD HOUSE

THE membership of this church, which is doing a work along unusual lines, is made up largely of Government employees who have come to this suburb of the national capital from every part of the country, and prefer to live across the Potomac in Virginia rather than in Washington. The congregation, therefore, might be called foreign, so far as Virginia is concerned. It is also made up of people from various denominations. The clerk was formerly an Episcopalian, and on the first Sunday of the year two more additions were received from that church. The Sunday School superintendent was brought up in the Methodist fold and there are several who once belonged to the Presbyterian communion. However, all work together splendidly.

A new pastor recently came to the Vanderwerken church. The salary is necessarily small, and he has been obliged to engage in secular work in addition to his church duties. This fact, of course, militates against pastoral work, but things look promising for the year that has recently opened, and possibly some other arrangement can be made before long. Missionary effort is strongly emphasized in this church, and the people are endeavoring to live up to the pastor's motto, "Go into the world and preach, or help some one else to do so."

VISIONS AND REALIZATIONS OF A HOME MISSIONARY PASTOR

By Rev. Jesse W. Foster, Drummond, Okla.

EVERY pastor has his visions of what could be done for his church and community under certain circumstances, also his realization of limitations and the difficulties to be overcome. We hear much about the country church problem. How about the home missionary church problem? We live in a progressive age, an age that requires money and equipment for our churches if they are to meet the demands of the hour. To make bricks without straw was the task set before the Children of Israel. It could hardly have been more perplexing than the problem which confronts the modern home missionary pastor with a church building not adapted to the present day demands for community service, a painfully inadequate equipment for the demands of modern Sunday School and church work, and insufficient funds in the church treasury to use attractive means of advertising the work and plans of the church.

THE PASTOR, THE PASTOR'S WIFE AND THE PARSONAGE

When I arrived at Drummond, I found the work in a very discouraging condition, with talk of closing the church. One member told me he pitied the man who became pastor, and I thought so too after a few weeks' pastorate; but now I have been here for three years, new members have been added to the church (several on confession of faith), and these without the help of an evangelist. Even when a cyclone came along and moved the church building from the foundation, carrying away the bell tower and part of the roof shortly after our insurance had expired, we rallied our forces, repaired the building, and put in electric lights. The same year we succeeded in paying our apportionment in full, quarterly in advance, although it had not been paid for some time before. Again this year, in the face of the high cost of living, we paid our apportionment before the books were closed, and the pastor's salary has been kept up to date. During the war, our church was the center for a number of patriotic rallies and gatherings. A new piano and hymn books have been purchased, and improvements have been made on the parsonage. Added to this, graded lessons have been put in three departments of the Sunday School for the first time. Nothing startling has been done, but although a number of our best supporters have moved away or died, the work goes on, and as a result of our work for a better community spirit, the people of the town speak of greater harmony between people of differing religious beliefs than they have ever noticed before.

A series of stereopticon lectures given by a visiting pastor showed what could be done with better equip-

ment. A stereopticon lantern would help solve some problems in religious education, especially in instructing and interesting the people in missions.

IMMEDIATELY AFTER THE CYCLONE

A new venture was made this Christmas when a pageant was attempted illustrating the stories of the Nativity of Christ. The pastor arranged the pageant, and with the assistance of others, drilled the young people for the parts. What though the costumes were makeshifts and the manger was on the dress of Mary when she tried to arise to greet the Wise Men in the rehearsal, the pageant proved a success, and an oil lantern and a spot light taken from the automobile gave real striking effects. The church was packed with people to witness the pageant. It proved a real education and inspiration to our young people, and they are ready to make another dramatic attempt some day, in fact, are looking forward to it.

I have learned that where there is a will there is a way. Bricks can be made without straw, but I am convinced that some straw will make better bricks, and nothing but the best is good enough for our home missionary churches. I have seen young men and young women go out of them to fill important places in life—some to be ministers of the Gospel. The little brown church in the wildwood and the little white church on the prairie have done their work. The little log church and the sod house are almost a memory. What the home mission fields need now are well-equipped and modern church buildings fitted for community centers, and men trained especially for the task. But this requires money. These things can only become possible with the cooperation of our stronger and wealthier churches.

SOME WEEKS AFTER THE CYCLONE

He laid His life down that He might take it again in other souls—souls gratefully yielded to Him in such completeness as that He should dwell in them and continue through them His work of blessing the world. Wherever a sinful heart recognizes Him as Saviour and gladly receives Him as Sovereign, there He realizes "the joy that was set before him."—*The Outlook of Missions.*

A TWENTIETH CENTURY WOMAN OF THE BIBLE

By Miss Alice Ruth Palmer, Medina, N. D.

"I commend unto you Phoebe, our sister, who is a servant of the Church which is at Cenchrae',' writes St. Paul to the Romans, "that ye assist her in whatsoever business she hath need of you, for she hath been a succorer of many."

OF the women who did, not their "bit," but their utmost, on missionary fields during war times, none served a more difficult post than did Miss Alice Ruth Palmer, who looked after the work of the Congregational churches at Cleveland and Medina, North Dakota. A real man's job was the one which Miss Palmer undertook and has successfully carried through. The following incidents, brought about because of personal contact of the pastor and her people are typical of helpfulness rendered by the heroic women who serve in many home mission fields.

"Nearly three years ago a little Scandinavian woman came to the parsonage to offer to do such Red Cross work as she could take home with her, since she was not able to leave her little children long enough to work with the others at headquarters. I furnished her with knitting, and she came to see me several times while the war lasted. We became very good friends, and later, when the family had purchased a motor car, they came to church when the roads were in such condition as to permit them to do so. After my removal to Fargo, this woman was taken ill, and came to the Fargo hospital. After she recovered, she came to me with the hymn book we use in the Sunday School. She called my attention to two leaves which she had very carefully turned down, and said, 'I carried this book away from the church one day and had no opportunity to return it before I was taken ill. I have read these hymns over and over. I took the book with me to the hospital and while I was convalescing I found them such a a comfort.' They were hymns of thanksgiving and praise. I hope many hymn books serve as admirably.

"A short time ago while I was in Fargo helping with the relief work for the Near East, I heard some one call my name, and hurrying toward me with her three-year-old son was this lady. I saw by the light of the street lamp under which we met that she had been weeping, and I found that her husband was in the hospital and about to undergo a serious operation. He had been obliged to give up farming and had sold their pretty, comfortable home, his stock and farming implements. It is truly a hard time for them, yet the little lady is sustained by the same sweet spirit of hope that carried her through the trying hours of her own dangerous illness. I promised to see her husband just as soon as he is able to see visitors—if he survives. It is a privilege beyond the power of words to express to have the opportunity to comfort in any degree these dear friends in the name of Him who first loved us. The beauty, the romance of His service cannot be seen when these little episodes take place. It sometimes takes years to realize that one's prayers have been answered; sometimes we never do realize it.

"I remember another incident with much pleasure. Not long ago I met a successful young business man of Fargo who was a member of my Sunday School class in another state years ago. It seems to me that his gratitude and the kindly attentions of himself and his family are very great in proportion to anything I was ever able to do for him. If only we could always bring home effectively the truth He taught, 'Seek ye first the Kingdom of Heaven and His righteousness, and all else shall be added unto you,' how happy we should be and so would those we teach."

A RIGHT USE OF OPPORTUNITY

By Miss Rhoda J. Dickinson, Glasgow, Mont.

GLASGOW is a small town and our church membership does not have a great many names, but there is so much real interest shown by the people, and there is such a fine spirit of cooperation in the church work, that the lack of numbers is lost sight of in the joy of working for and among people who themselves are so fine and big. There is a fine proportion of young people living here and they are assuming great responsibility in both our civic and church life. It is truly a privilege to be associated with them. In fact, I am rapidly coming to the conclusion that my experience here is spoiling me for work in any other frontier town.

In addition to the fine people who make up our church we are able to report several encouraging features of our work, which, taken as a whole, is making commendable progress. There has been a large increase in attendance over former months, and at our last communion we received eight new members—three men and four women and one junior of high school age. Three were received on confession of faith. A young woman with an unusually fine musical education is directing our choir, and this has added greatly to the enjoyment of the services.

We have a fairly well organized Sunday School, and an adult Bible Class has been begun under the leadership of a well-trained Bible student. A most interesting course of lectures is being given under his direction by members of the class and the ministers of other congregations in the city are taking an active part in its advancement. It might be well to say in this connection that union services with other churches have been held during the winter. They occur at least once a month and are doing wonders in cementing the relationship between pastors and people.

Our pastor has organized a Junior Endeavor Society, and it is hoped that by Easter time we may see several of these young people unite with the church. We have also begun a prayer meeting and the people seem very anxious to have it continue. We believe and hope that these little cottage gatherings may prove of real spiritual help to the church. Another church organization of which we are very proud is the Woman's Mission Study Class, composed of Baptist and Congregational women. They have a splendid leader and their meetings have been full of interest. They have made a very thorough study of "A Crusade of Compassion for the Healing of the Nations."

The results from the Every Member Canvass have been most gratifying—more so than ever before. We have two dozen pledges ranging from ten to one hundred dollars. The men of the church recently had the basement floor cemented at a cost of four hundred dollars. We still owe two hundred and fifty dollars of this amount, but it is expected that it will be cleared off before long.

Another program which we planned and carried out this winter is a series of Vesper Services. A brief mention of one of these meetings may prove of interest to readers of THE AMERICAN MISSIONARY. The meeting was in charge of one of the young men of the congregation. Addresses and one musical number were given by three of our members who are proving a wonderful help in our church work and also to our Sunday School Superintendent, one of the finest Christian gentlemen I have had the good fortune to meet. An interesting discussion at the meeting referred to was on "The Application of Religious Principles in the Home, in the School, and in Business."

I greatly hope this little record of daily trials, daily failures and

daily success may not seem monotonous or trivial. It is merely the repetition of the program of many home missionary fields, but we find much that is inspiring and helpful in the story of the work of other places, and hope that others may find some encouragement in this little recital of events in a Western home missionary church.

IN OUR CZECHOSLOVAK CHURCHES

By Superintendent O. C. Grauer

SINCE the union of the Bohemians, Moravians, and Slovaks in the Czechoslovak Republic, the Bohemian and Slovak people in our Slavic churches have come into closer sympathy and cooperation and like to use the common name "Czechoslovak" without a hyphen. This was apparent at the meeting of the Slavic Union last summer, and at the interdenominational conference held in Chicago, when about three hundred pastors and delegates gathered and organized the Evangelical Czechoslovak Union of America. The object of this new organization is to support Protestant evangelical work in the new republic and to cooperate more effectively in Protestant work in this country.

The Slavic churches are earnestly striving to function as evangelizing and Americanizing institutions. If their usefulness is reckoned by the number of additions to membership, the result will be discouraging, although a seven per cent gain has been made during the year 1919. They are in reality potent factors, exerting the leaven of Christian influence upon the Czechoslovaks, help them to appreciate vital Christianity and to be loyal to our American institutions.

Four of the churches and three missions are in the Pittsburgh district. There is a new pastor on this field, which comprises a number of towns—Charleroi, Stockdale, Monessen, and Danorra—all easy of access by trolley. The forces are rallying for really aggressive work, a building is in contemplation, and a suitable location is being sought.

Our Czechoslovak Congregationalists in the Pittsburgh district are recognized by all the denominations there as strong factors for religious and social betterment. Some time ago the church building at Braddock was in need of painting and other repair work, and the people were seeking a way to make these improvements. The difficulty came to the notice of the superintendent of the Steel Corporation, and he ordered the work to be done and the bill sent to him.

Bethlehem Church in St. Louis, Missouri, has improved its building and is endeavoring to do community work. With a bilingual pastor, Rev. Jan A. Valis, it is able to minister in English through preaching services, Sunday School, clubs for boys and girls, a Vacation Bible School, etc., and also to give considerable attention to the evangelization of the Czechoslovaks of the neighborhood.

The Slovak pastor at Holdingford, Minnesota, Rev. Andrew J. Moncol, has been released for six months, and has gone to Siberia to serve as chaplain under the Y. M. C. A.

The Polish church at Detroit, Michigan, feels deeply the loss of its able pastor, Rev. Paul Kozielek, who has served them faithfully for fourteen years. He has accepted service under the Chicago Tract Society, and wants to work in a larger way for the spread of evangelical Christianity among the four million Poles in our country. It will be difficult to fill his place, for there are comparatively few trained Protestant ministers among the Polish people.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1920		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF JAN.	Av'ge five previous years	23,286.15	10,238.08	33,524.23	4,662.39	28,861.84	13,528.73
	Present year	30,770.34	15,937.99	46,708.33	7,469.37	39,238.96	6,194.59
	Increase	7,484.19	5,699.91	13,184.10	2,806.98	10,377.12	.....
	Decrease	.....	.....	.....	.....	.....	7,334.14
FOR TEN MONTHS FROM APRIL 1	Av'ge five previous years	79,634.17	32,550.51	112,184.68	23,406.18	88,778.50	119,750.58
	Present year	109,272.13	42,395.09	151,667.22	28,393.98	123,273.24	75,656.49
	Increase	29,637.96	9,844.58	39,482.54	4,987.80	34,494.74	.....
	Decrease	.....	.....	.....	.....	.....	44,094.09

Matured Conditional Gifts (10 months) $25,750.00. Last year same period $40,900.00

HOLDING OUR OWN

Figures are not always interesting, but the report of the treasury for this month is at least suggestive. From every point of view, there is a distinct advance in the strengthening of the work of the National Society which is most gratfying. The only item which does not appear is the offset of the increase of expenditure, which has been unavoidable. The net result is that we just about hold our own, except in the matter of legacies, for which our Legacy Equalization Fund must provide.

The Board of Directors in Chicago in January voted to launch out into the deep and authorized a budget increase of about fifty thousand dollars for the coming year. A large amount of this will be absorbed in increased salaries and in enlargement of our work called for by Interchurch activities. We are trusting that the World Movement will bring an addition to our income sufficient to justify this venture of faith.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately forty-eight per cent, or $120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent, or about $22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent, or $108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

For the first time in its history this Society in 1919 passed the $400,000 mark in its receipts. The total from all sources was $434,924. This is $109,216 in excess of our previous best year.

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While receipts from all sources of income were larger than usual, a considerable portion of the gain came from property sales and refunds. Several churches, which had enjoyed a service of great usefulness for a time, lost their constituency by removals or deaths, and the money invested in the property came back to our treasury for use elsewhere. It will help some other churches in critical need.

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Although last year's income seems pretty large, it does not begin to be large enough for the increased calls for our aid. The cost of building has enormously increased. The equipment of a modern church, even in the country, must necessarily be far greater than was thought sufficient thirty years ago. If a dollar will go only half as far and the appeals to us are for amounts twice as large as formerly, it will appear that we need four times as much in our treasury to meet the demand.

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The Midwinter Conference in Chicago the third week in January was unusually interesting and profitable in spite of the grudge which the weather man seemed to have against it. Wintry storms without could not chill the ardor of representatives from every part of the country for a great advance movement. This will tax our working force to the limit, but we trust it will result in a great increase in our resources in both men and money. Both are urgently needed if the kingdom of God is to move forward.

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Dr. Smith, our Church Building Secretary, was kept very busy at this Chicago meeting conferring with State Superintendents and others with regard to the financial problems of their churches. He was able to visit en route Gary, Ind., Champaign, Ill., Toledo, O., and other places where there are extraordinary church-building needs which are likely to require unusual assistance. This gave him a first-hand acquaintance with the situation in these fields.

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Dixon, Montana, is fortunate in having Rev. George Dalzell as pastor. He led in the development of several churches in eastern Wyoming, and his experience and ability will be a valuable asset in Montana. One of the first things he did on his new field was to get a parsonage, and we gladly voted a parsonage loan to Dixon at a recent meeting, that the project might succeed and the pastor's family have shelter.

PARK HILL CHURCH, WESTMORELAND, N. H.

RURAL AND VILLAGE CHURCHES

By Secretary Charles H. Richards

THE great revival of interest in the country church of late years is most encouraging. There is a new recognition of its importance. There is a new view of its larger mission and widened activities. If its leadership languished in some places because of changed conditions, it is being regained through a larger program of service.

For more than two centuries nearly all our churches were rural or village churches. Ninety per cent of the people enjoyed the fresh air and the wholesome life of the country or small town. The growth of manufacturing, changed methods of travel, and the lure of the crowd have changed all this. Cities have grown enormously and have drained the country.

Yet while the urban population has enormously increased, rising from three per cent of our small population early in the last century to about fifty per cent of our one hundred and ten millions now, probably one half the people still live in the country.

They need the church and the church needs them. They need the spiritual stimulus and illumination, the comfort and joy which the church can give. And the church needs the sturdy strength, the vigorous common sense, the devout piety, the self-denying consecration which is nurtured in the quiet and wholesome air of the country. The city church gets many of its best recruits from the country church. The majority of our ministers, missionaries, student volunteers, and Christian workers come out of the little sanctuaries in village and rural settlements.

The nation needs the country church, too. If we are to be an enduring Republic, conscience must be dominant, morality must prevail, unselfish public spirit must keep greed and lawlessness in check. But these are the fruits of religion. Bitter experience shows that where the churches die out a community suffers a steady and terrible degradation. A vigorous, rational, aggressive church life in the country as well as in the city is necessary to save our nation from threatening dangers.

We can never forget the wonderful contribution the country church

has made to the welfare of our republic. Notable among others is Litchfield County, in the northwest corner of Connecticut. It is about thirty-three by twenty-seven miles in extent. It has in it no important city. The "meeting-house" was the center of community life. The "kings and queens of home-spun," as Horace Bushnell called them, were godly, intelligent, thrifty, courageous people, who sent their children to school and "lined their memories with the catechism." From those country homes and churches went forth an astonishing number of leaders in public life who achieved great usefulness and distinction. Governors and college presidents, founders of colleges and academies, professors, ministers, missionaries and teachers, financiers and jurists by the score sprang from those hamlets and hillsides. Not only did the Beechers and Bushnells make Litchfield county famous, but such men as Finney and Jeremiah Day, and Sturtevant, and N. W. Taylor, and Adoniram Judson, and John Brown of Harpers Ferry, and many others add luster to her name. The first law school in the nation was established here. It sent out two Justices of the Supreme Court; thirteen United States Senators (including John C. Calhoun); forty-six members of Congress, forty judges in the highest state courts and several Cabinet ministers.

CONGREGATIONAL CHURCH, FAIRFIELD, MONT.

It was the country church in Litchfield County which was one of the most potent factors in producing its prosperity and usefulness. The story can be duplicated in many a rural community in other New England States where the zeal for education went hand in hand with devout piety and religious earnestness. As we travel westward we find the same result in hundreds of localities where the same principles and ideals have prevailed, and where the church has been "the college of the common people." Character, intelligence, thrift and success are the harvest of its seed sowing.

We must not let the country church languish. Where it has declined it must be revived. Yet modern conditions are so changed from those of former days that the method of church life and work must be changed to meet the situation. The constituency is different; the mode of life, of travel, of thought is different; contact with the outside world is more immediate and transforming. The church must lay hold on life in a new way if it is to be really a power for good. It must broaden its service and modify its methods to meet the changed conditions.

SALIDA, CAL. CHURCH AND PARSONAGE

Larger Program for the Country Church

Of course the church must still maintain its service of worship. The gospel message must be sent home to the hearts of men with new earnestness. Its school for Bible study must be continued, for religious education is a fundamental need in our times. These features of church life are familiar enough, but they should be made more intensely vital and more interesting than before. A dull preaching service is a travesty of the Gospel, and a live Sunday School must tingle with vitality.

But this is only the threshold of the country church's larger program. It must plan to become the community center. It must become the focus of the communal spirit and activity. This can only be when the church forgets itself and its own dignity and comfort, and lives for the community. When it is perfectly evident that it exists, not to "enjoy religion," but to use all its powers to promote the happiness, the safety, the prosperity of all the people, they will turn to it eagerly. When men find that at the church they will have a good time, will find good fellowship and good cheer and warmhearted sympathy, and will find out there how to better their condition in life, they will flock to it.

How to realize this ideal is the problem of the country pastor and his co-workers. Shall we not say that the first necessity is to make everybody realize that the church, to use Edward Judson's happy phrase, is "organized kindness." It must be friendliness incarnate. It must disarm timidity by going after those who hold aloof. It must conquer prejudice by showing a genuine and unselfish interest in people.

VIEW OF NORTH BRIDEWATER, VT.

But this is only preparation for the larger program. Just what may a church undertake to do in community service?

It can provide wholesome recreation for the people, so that they will have many "happy hours" at the church.

One minister in Vermont has a moving picture outfit in his church, selecting only the best movies, and exhibiting them on certain evenings. Many others have stereopticons, and are provided by our missionary

societies with lectures and slides illustrating all the countries of the world.

A "Community Sing" has proved very attractive in many places. A crowded churchfull will sing with hearty relish national songs, familiar ballads, such war songs as "Over There," and "Keep the Home Fires Burning," and the best old and new hymns. Rodeheaver has shown that a good leader can teach a crowd of people to sing anything that has a pronounced rhythm and a haunting melody.

One western church provides a rest room in its basement for farmers' wives who come into the village. They can bring their lunch and their little ones there as to a home.

Another church has a reading-room for men supplied with papers and magazines such as farmers or artizans like to read.

A good many rural churches now plan to have a gymnasium for boys and young men to promote physical culture. Athletic contests are encouraged as in the colleges and academies. They promote the "get together" spirit, and are a fine substitute for unwholesome amusements.

But the older people need to be enlisted as well as the younger. The church should help to better the business welfare of the community. Prof. Carver of Harvard thinks it should "promote scientific farming" in a rural scetion. One minister in Pennsylvania made himself an agricultural expert with a thorough knowledge of soils, fertilizers, methods of tilling, and care of stock, and under his leadership his country parish was transformed from run-down and impoverished farms to fertile acres with huge crops.

Other churches keep open house for the Grange, inviting them to hold their meetings there, and discuss the best methods of doing the work. This seems appropriate, for the Bible is largely a country-life book, and its characters are mainly shepherds, and tillers of the soil, and fishermen—country folk.

One way to unify the community and get all the people to work together is to organize them for a civic improvement effort. What can be done to beautify and better the community? Have a "Clean-up Day" in which every house and its grounds shall be put in apple-pie order. Have an arbor day, for setting out trees, and a good-roads day, for bettering the highways and sidewalks; and a civic welfare day, to promote better sanitation, better schools, better recreations.

The women will have a large share in this work. They are the chief socializing power in a community, and ample provision should be made for the meetings of their clubs and missionary societies and guilds for work. The social festivities which they will organize, full of the spirit of good will and redolent with triumphs of their culinary art, may work wonders in uniting all classes in a bond of fellowship.

Building for the Rural Church Program

What sort of a church building should the rural church have in which to carry on this enlarged work?

Clearly the old equipment is inadequate. The meeting-house with one room for Sunday worship and a smaller one for prayer meeting is good, but it is not equal to modern needs. Many additional rooms are required to make complete provision for the larger program.

Can they be had without too heavily taxing the financial ability of the community?

Yes, we believe they can be thus obtained, if the people will contribute their labor, money and united effort.

One way of doing this is to utilize the previously uncompleted basement. This will double the floor space, and several rooms may be finished for various needs. The reading room, women's room, assembly room, and game room, may be thus provided.

Various methods of enlarging the

church building to secure additional facilities for modern needs are well described in the Rev. E. deS. Brunner's excellent little book, "The New Country Church Building," which is published by the Missionary Education Movement. He shows how some churches by adding wings or transepts to each side of the building near the pulpit end secure the additional room needed. If each is twenty by thirty feet in extent this will accommodate approximately two hundred people. These additions can be separated from the auditorium by rolling partitions or curtains, so that they become separate rooms when desired. When thrown open, the room is cruciform in shape, with a dignity and spaciousness which is pleasing. Such a change should be made under the direction of a good architect, who will see that the auditorium remains well lighted, and that all details of the old and new construction are harmonious.

Another excellent way is to build onto the back of the church a parish house, which may extend on one side (or on both sides) considerably beyond the width of the church. If this has a good basement, and is perhaps two stories above the basement, it gives ample room for a great variety of activities. It may have a bowling alley in the basement, all needed departmental rooms for the Sunday School, and plenty of rooms for social purposes. A village church in Virginia has doubled its effectiveness by such an addition.

Two rural churches, as far apart as Vermont and Montana, not content with a mere addition to the meeting-house, have built separate parish houses to provide for the larger program. In one case it is a substantial brick edifice; in the other it is a roomy frame building. Both are available for the use of the people every day and night in the week. They are a visible witness to the fact that the church is doing its best to brighten and better the common life of the people.

Sometimes a building already erected for another purpose may be transformed into a useful parish home. A barn conveniently located, an abandoned storehouse, or a dwelling-house near the church have all proved that when suitably changed they can make very excellent parish houses.

When a church fully makes up its mind to enter upon an enlarged program for community service, it will find a way to secure the needed equipment for it. It will cost something, but it will pay abundantly in better homes, better people, and richer and more satisfying joy.

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HOW THEY BUILT A PORTABLE SANCTUARY

AND the Lord spake unto Moses, saying, speak unto the children of Israel, that they take for me an offering: of every man whose heart maketh him willing shall ye take an offering. And let them make me a Sanctuary; that I may dwell among them. According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it.

Choosing the Architect

And Moses said, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise cunning works, to work in gold and in silver and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of cunning workmanship. And Bezaleel and Aholiab shall work, and every wise-hearted man, in whom the Lord hath put wisdom and understanding to know how to work all the work for the service of the sanctuary.

Raising the Church Building Fund

And Moses spake unto all the congregation, saying, Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, the Lord's offering.

And they came, everyone whose heart stirred him up, and everyone whom his spirit made willing, and brought the Lord's offering for the work of the tent of meeting (the meeting-house). And they came, both men and women, as many as were willing-hearted, and brought brooches, and earrings, and signet rings, and armlets, all jewels of gold; even every man that offered an offering of gold unto the Lord. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun. They brought a free-will offering unto the Lord; every man and woman whose heart made them willing to bring for all the work which the Lord had commanded.

And the wise men spake unto Moses, saying, the people bring much more than enough for the service of the work. And Moses gave commandment, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

Constructing the Meeting House

Every wise-hearted man among them that wrought the work made the tabernacle with curtains, of fine twined linen, and blue, and purple, and scarlet. And he made a covering for the tent of ram's skins dyed red, and a covering of seal-skins above.

And he made boards for the tabernacle; twenty boards for the south side. And for the other side he made twenty boards. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

And he made a hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen of needle work; and the five pillars of it with their hooks; and he overlaid their chapiter and their fillets with gold; but their five sockets were of brass.

And he made the court; on the south side, and on the north, the hangings of the court were of fine twined linen, a hundred cubits; their pillars were twenty and their sockets of brass twenty. And for the west side, and for the east side, were hangings of fifty cubits, their pillars ten and their sockets ten; the hooks of the pillars and their fillets of silver.

And Bezaleel made the ark of acacia wood, and he overlaid it with pure gold within and without.

And he made a mercy-seat of pure gold. And he made two cherubims of gold; of beaten gold made he them at two ends of the mercy-seat. And the cherubims spread out their wings on high, covering the mercy-seat with their wings, with their faces one to the other.

And he made the table of acacia wood, and he overlaid it with pure gold.

And he made the candlestick of pure gold; and he made the lamps thereof seven.

And he made the altar of incense of acacia wood, and he overlaid it with pure gold.

And he made the altar of burnt offering of acacia wood, and he overlaid it with brass.

And he made the court. All the hangings of the court were of fine twined linen. And the screen for the gate of the court was the work of the embroiderer of blue, and purple, and scarlet, and fine twined linen.

The Work Completed

Thus was finished all the work of the tabernacle. And Moses reared up the tabernacle, and fastened its sock-

ets, and set up the boards thereof, and put in the bars thereof, and reared up its pillars.

And he spread abroad the tent of the tabernacle, and put the covering of the tent above it, as the Lord commanded Moses. And he brought the ark into the tabernacle. And he put the candlestick in the tent of the congregation, and he lighted the lamps before the Lord. And he set up the hanging of the door of the tabernacle. And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate.

So Moses finished the work.

Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of meetings because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward throughout all their journeys, but if the cloud were not taken up then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journey.

CHICAGO, ILL., UNIVERSITY CONGREGATIONAL CHURCH

THE CONGREGATIONAL EDUCATION SOCIETY

AT WORK IN A STATE UNIVERSITY

THE year's work of the Student Pastor begins several months before the academic year itself. During the close of the preceding academic year letters are sent to all of the high school superintendents in the state asking them the names of the students in their graduating class who plan to come to Michigan and who are affiliated in any way with Congregational circles. Upon receipt of this information, personal letters are written to all of the students whose names have thus been secured. In these letters the wish to be of any possible assistance in the work of settling in Ann Arbor is expressed. Very interesting are some of the replies. Here, for instance, is the answer of a lad from the "B—" of the Upper Peninsula:

"I was very glad to receive your letter, for it takes quite a load off my mind. I have been planning to come to the University of Michigan next fall and I shall work my way through, but had no one to go to for assistance. Your offer is very welcome. You ask what I can do. I can do most every kind of housework, am handy around a machine shop and am very fond of animals. I have had no experience with furnaces, because there are not any in this town. I shall have a little money saved up, because I am working all summer at a man's job in the saw-mill."

It is interesting to note in passing that this boy did arrive one September night at midnight, having traveled since four o'clock that morning. When I asked him whether he found a hotel, he cheerfully replied,

"O, no, I stayed in the station the rest of the night."

Venturing the somewhat consoling supposition that he went to sleep on the benches, he answered,

"O, I didn't dare go to sleep be-

cause I had all my money on me, so I would sit down for a while and then get up and walk. And the first thing I did in the morning was to put my money in the bank."

Work was found for this boy, and the year has done much towards unfolding not only a continuous smile which won't come off but also mental activity and interests which, if they do not prove brilliant, certainly show signs of great promise. The little mother back in "B-land," as she bends over the tubs which have been her sole means of support since she came to this country from Sweden seventeen years ago, thinks with pride and high anticipations of her college boy who is getting the best the land affords.

In addition to these personal letters, plans for Bible School work are also made in the summer months. To have a Bible School requires teaching of quality and it is difficult to find among men already overworked any whose stock of amiable consent bears the strain of a request to do Bible School work. Last fall, we were able to inaugurate four classes for students. A more ambitious plan which had included a graded system had to be given up because of the lack of teachers. The four classes which were set up covered the following subjects: The Bible as a Book of Life—its Origin, History and Power; A Study of Comparative Religions; Religious Problems of Student Life; Some Periods in Church History.

By far the most satisfactory work in all respects has been courses in Bible study using the Bible as a text and endeavoring particularly to become familiar with its personalities. One course in the early books of the Old Testament aroused and sustained quite a degree of interest in a fraternity house during a number of weeks in the winter. It is of intense interest to note the response of the students to the living personalities who populate the pages of the Bible; and it speaks hopefully for the future to note the ability of the students to choose that which is essential in Biblical narratives.

There can hardly be an atmosphere more charged with human dynamic than that of the three days at the beginning of the college year, when the youth of the country stream into the town at the rate of two thousand a day. At such a time the work of primary importance is to find out who these six thousand boys and girls are and what ones have denominational interests which bring them within the area of the Congregational church. It is usually some ten days before one can get an adequate list of "who they are and where they have lit". Then, to make them realize that the Congregational church is on earth (not in Heaven)! Circular letters are sent out acquainting them with the services of the church and enclosing the topics of the sermon series which is on the docket to begin the year. A committee of seasoned students divide the six hundred Congregational students between them and run each student to earth, giving a personal invitation to the church and to the services in which the young people are particularly interested.

There is also the work which is possibly the most pleasant of all the branches of work done by the Student Pastor and his wife: the inviting of boys and girls to the Sunday afternoons at home, making it possible for them to end their Sunday afternoon walks before the open fire and the teapot. The work which the Student Pastor does in his own home is exceedingly valuable, and it is in the home environment (very possibly after a dinner of "home cooking") that a student's real problems are expressed.

Immediately upon the beginning of the school year, the young people of the various churches take up the work of providing Sunday afternoon services at the two hospitals and the

county farm. The young people also give socials to which they invite other students who seem to be lacking in social opportunities.

The Congregational young people also do something along the line of social service, joining with a committee of Methodist young people and working under the supervision of the probation officer.

Another group of students, associated together in what is called the Congregational Girls' Club under the leadership of the Student Pastor's wife, take an interest in providing clothes for the babies at the hospital and also in raising money with which to fit up a room in one of the town buildings to be used by the visiting nurse for dispensary purposes.

Aside from the Bible School work, the student is brought under the specific religious influence of the church by means of the Sunday services. These services are made particularly attractive to students at the Congregational church. For if they are to come in touch with a religious atmosphere it must be in the church. The University provides them with everything save the opportunity of expressing their spiritual nature in worship. To prove this is the most important contribution the church can make. The morning service is a dignified service of worship and is being attended by upwards of four hundred students every Sunday morning. A vesper service, even more distinctly of student character, is held in the early evening, and following it a social hour with light refreshments in the Church parlors.

Such is a brief resume of some of the interests of a Student Pastor at a state university. A real work in religious education.

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The following letter, printed in "Congregational Iowa," is so much to the point on the attitude of parents that we reprint it here.

AN APPEAL TO OUR HOMES

(Pastors are requested to read this letter at a morning service and to devote one sermon to "The Home and Religious Education")

Dear Fathers and Mothers:

I am undertaking the disagreeable task of calling your attention to something which does not reflect credit upon you. Without really intending that it should be so, and sadly unconscious of your neglect of duty, you really constitute the chief hindrance to the promotion of an effective program of religious education. The home, the institution which should be our most consistent supporter, is too often our chief problem. Let me call your attention to some of the ways in which you fathers and mothers grieve our hearts and limit our influence in the lives of those whom you intrust to the church school for instruction and inspiration.

The first charge is the carelessness which you show with reference to their attendance. Excuses which would never pass muster on Monday seem to be valid for Sunday morning. An automobile jaunt to the woods often seems to carry a stronger appeal than the recitation hour which has to do with the nurture of their souls. Do you realize the direction toward which your emphasis is pointing your child to say nothing of the handicap which you place upon the church school in its effort to make a connected appeal? You are taking an unfair advantage of us.

In the second place, too many of the adolescent children sent to us lack the common elements of good breeding. They are rude and discourteous. In an atmosphere which calls for culture and refinement, too large a proportion attempt to act like young savages. They would not do this if they were well drilled at home

in the matter of respect for the teacher, the building and the occasion. We look to you to help us on this score.

Once again, if your interest in the work we are doing for your children is to be measured by the oversight which you give to their preparation of the lesson it is at a very low ebb. The consequences of this neglect on your part are so serious as to raise the question whether or not you really want your children to get any benefit from the church school. In order to help us accomplish what you surely must want us to realize in the training of your children, will you not make a rule like unto that of the Medes and the Persians that no child shall go from your home to the church school until he or she has carefully studied the lesson. Surely, you cannot honorably do less.

In addition to these practical lines of co-operation with the church school, one of the crying needs of religious education is the recovery by the home of its primary place in that work. It is well for us to remember that the church school in its beginnings aimed only to reach the non-Christian homes. It was taken for granted that the Christian homes would prefer to train their own children. We need to return to this emphasis of the home as the chief center of religious influence. With its decided advantage as to time and personal ties, the home can accomplish results entirely out of the field of the church school. Parenthood, truly interpreted, carries the sacred obligation of Christian nurture.

In line with your opportunities, in this direction, will you permit me to suggest some home activities which will contribute mightily to the strengthening of our religious education work. 1. Grace at meal times to leaven the material with the spiritual. 2. Family worship at a time most convenient for the whole family. If you are troubled as to how to conduct it, ask your pastor to suggest a suitable manual. 3. Foster group discussion at the table and on other occasions of the practical applications of Christian principles to life. This will help to give you an idea of the trend of the thinking of your children and offer an opportunity to correct wrong conceptions of life. 4. Direct their reading along constructive Christian lines. Utilize for the hero worship stage the splendid literature of Christian achievement. 5. Personally, and in conference with others, keep a close watch upon the standards which govern the social life of your young people. 6. Pre-empt a pew in the church large enough for the whole family and see that it is occupied regularly every Sunday.

Believing that our Congregational fathers and mothers at heart want the best sort of Christian training for their children, I am sending you this earnest appeal to rally to the support of the church school and to the assumption of your full duties in the matter of Christian family life.

Cordially yours,

ROYAL J. MONTGOMERY.

Director of Religious Education.

COMPARATIVE STATEMENT

		Churches, Individuals	Women's Societies	Legacies	Other Sources	Total
RECEIPTS FOR JANUARY	This year	21,356.85	7,278.46	1,312.54	2,866.16	32,814.01
	Last year	16,536.46	3,852.92	275.90	.....	20,665.28
	Increase	4,820.39	3,425.54	1,036.64	2,866.16	12,148.73
	Decrease	.....	.....	.....	.....	.....

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of adequate and permanent income makes the Society more dependent upon the regular apportionment. Next to the apportionment plan, the chief source of income is the offering on Children's Day.

FORM OF BEQUEST

I give $.....to The Congregational Sunday School Extension Society, organized in New York City, in the year 1917.

CONDITIONAL GIFTS

Conditional Gifts will be accepted on the same conditions and terms as have been agreed upon by all of the denominational agencies. For information regarding this plan of administerating your own estate, write to the Treasurer, Charles H. Baker, 289 Fourth Avenue, New York City.

♣ ♣ ♣

The second year of the Congregational Sunday School Extension Society closes with a substantial gain financially, and a most encouraging outlook in its work generally. This makes possible some needed extension of our field activities, and if the present favorable conditions continue, additional service already planned for, will be put into operation.

♣ ♣ ♣

Rev. Robert W. Gammon, D.D., is now the representative of the Congregational Sunday School Extension Society in Illinois, and in addition to his work as Educational Secretary will be glad to be of service along extension lines. We welcome Secretary Gammon, whose genial ways and brotherly spirit have made him so helpful in our Congregational brotherhood at large.

♣ ♣ ♣

The spirit of service is not lacking out in the remote regions. In a large missionary parish, where Sunday School work has been stressed for years amidst somewhat discouraging circumstances, our field worker sent notice of an appointment. But no one meeting him at the railroad depot he secured an auto livery and went out fourteen miles on Sunday morning. Arriving at the home of an interested family, one of the girls rode horseback seven miles, and another ten miles, to announce an afternoon service, which was attended by twenty-five people, at which the importance of the church and Sunday School work was urged, in addition, of course, to giving the people a vital Gospel message at that hour, possibly the last one they could have this winter.

♣ ♣ ♣

The statistics for the Annual Report have just been prepared for the printer and the following items will be of especial interest at this time: Mission Schools organized, 77; schools reorganized, 34; schools visited by our field workers, 1,196; group conferences held, 559; sermons, educational and general addresses delivered, 4,878.

WHERE THREE ROADS MEET

By Extension Secretary W. Knighton Bloom

WHEN home missionary enthusiasm and abounding optimism unite, the place of action is often found far distant from the throb of the great city life. Out on mighty prairies, with increasing interest and growing faith, the messengers of missionary enterprise pass the great days of the Eternal, where opportunities are almost numberless, where service is a delight and hard work a benediction.

Let one sever himself for awhile from all that such a mission means, and center his activities in the heart of a great metropolitan area, where millions throng amidst the press of life, and often the words will come with appealing power,

> Not a foot has touched its prairies but is longing to return,
> Not an eye has seen the sunset in the western heavens burn
> But looks back in hungry yearning—

Back to the great stretches of prairie, sun-crowned, foliage-clad, from spring-time to autumn days, snow-crowned but glorious, in winter time; with clear atmosphere, marvellous sunset and radiant vision.

Three times one still make three according to the arithmetic of the schoolroom, but three times "A" in the vocabulary of the home missionary enterprise, becomes a force for righteousness that cannot be computed in figures. Here, out on the prairies of the northwest, three roads meet in one common service. Appam, Alamo, and Angie comprise a working unit of a missionary parish that presents a problem and an opportunity. The territory is sparsely populated, the people are struggling with the handicap of repeated crop failures, and made still poorer temporarily by reason of their splendid giving for war purposes. But churches and Sunday Schools they feel they must have, and they crave the best possible, as the accompanying picture of the consolidated schoolhouse indicates.

In the little village of Appam, with less than one hundred inhabitants, there is a real educational ideal. The schoolhouse, erected two blocks from the business street, is the community center for all things intellectual, social, and religious. When Sunday comes, and the schoolhouse opens its doors for church worship and Bible study, more men are often present than women. For out on the prairies there are lonely men who live in pioneer boarding houses, bunkhouses, or homestead shacks; men who welcome the opportunity of companionship, and gladly hear once more the old Sunday School hymns, and the voice of the minister in prayer, Scripture lesson and message.

The second emphasis on the initial letter of the alphabet brings us to Alamo. In the early days the community was known as Cottonwood Lake, a tiny inland settlement with

post-office, general store, blacksmith shop, livery barn and a few houses. During those times it was a weary drive with wagon and horses, a two days' journey over the rough trails to the nearest town, and sometimes during the winter season, the people were snowbound for weeks. But across those trails the Sunday School missionary wended his way, until a dozen mission schools were organized. One such worker journeyed by pony and cart, and the missionary superintendent for that state says, that if there is such a place as a pony heaven, that Sunday School worker's pony is there. Another missionary traveled the entire distance on foot; twenty-two miles in one direction, twenty-three in another and nineteen in a third, with other places in between. Finally there came the division of the parish, with concentration at one end of it on three special points. This brings us in our story once more to Alamo. When the branch railroad came, the buildings in the old Cottonwood Lake settlement were moved over to the new town site; in fact nearly everything but the lake was subject to transition. Then new buildings were erected; a score of business houses, two banks, two lumber yards, a garage, and many pretty homes. Buildings of brick and sidewalks of concrete appeared where previously the prairie reigned supreme, and a new era dawned in that land. Two fine lots were secured for our Congregational enterprise, the little three-room parsonage moved over from the old town was placed on a good concrete basement, the use of a temporary church building put up by another denomination was secured, and Sunday School and community work reestablished. Two foreign-speaking churches and an organization of Latter Day Saints, decided to advance their denominational interests, but the call for a distinctly English-speaking church was so decided, that our special mission was evident. Our little constituency included people from six evangelical denominations and they agreed unanimously that the need of the community was a union church representing high American ideals and Congregationalism was their choice. They faced a difficult situation, financially as well as otherwise, but success came, In telling this part of the story one of our field workers says: "I went to Alamo and Appam on a very slow mixed train, with only one coach, in which almost everyone was smoking. On the return trip we had seven carloads of hogs and cattle, besides other freight, and again our one passenger coach. But the money was in hand to pay the last bills on the reconstructed parsonage. It was a big effort for a small community and all rejoiced. One old lady was so happy that she brought her United States flag out and fastened it on her house to celebrate the occasion."

Out in the country twelve miles is a good farming community where people of several denominations, after uniting in a Union Sunday School work, decided that an English-speaking, thoroughly American church organization was needed, and at length reached the point where denominational fellowship was sought. The growth has been steady, the Angie Union Congregational Church has been organized, a large well conducted Sunday School is in existence, three acres of land secured, and buildings planned to meet the religious and social needs of the community will eventually be erected.

Where three roads meet there is a united parish and out in the byways there are branch mission schools and preaching stations, one meeting in a schoolhouse, a second holding its sessions in a ranch house, while from house to house Sunday School literature is being distributed and the missionary pastor is constrained to say,

"Let me live in a house by the side of the road,
And be a friend to man."

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

"IN ORDER TO ANSWER A LARGE NUMBER OF QUESTIONS ALL AT ONCE, LET ME EMPHASIZE"

WE have borrowed the above phrase from a recent statement in the public press by Mr. Herbert Hoover. It expresses exactly what we should like to do—"answer a large number of questions"—in the following statements about the Annuity Fund, the relation of the Pilgrim Memorial Fund to the Annuity Fund, the relation of the present plan to the Expanded Plan and the importance of the ministers becoming members of the Annuity Fund.

The securing of the Pilgrim Memorial Fund guarantees the stability of the Annuity Fund.

The available income of the Pilgrim Memorial Fund is to be paid over by the Corporation of the National Council, which is the holding body of the Fund, "to the Annuity Fund for Congregational Ministers, to be used to aid in providing old age annuities and disability annuities *for members of the Annuity Fund,* and death benefits for *their* widows and minor orphan children."

"The distributable income derived from the Pilgrim Memorial Fund will be divided between the holders of certificates under the Original Plan and the holders of old age annuity certificates under the Expanded Plan *in proportion to the numbers of the members in these respective plans.*"

"That portion of the net income which may thus become available for the holders of certificates under the Original Plan, will be administered as a part of the additional funds provided for the benefit of the members under the Original Plan. It will thus be applied not as a source of credits to be allotted annually to each member as premium payments additional to the payments made by them as dues, but it will be applied as a part of the funds from which the additional annuity benefits are paid."

The Expanded Plan will not be put into operation until January 1, 1921. The only plan which is now in force is the Original Plan.

This Original Plan will be open to those who desire to become members of the Annuity Fund until December 31st, 1921, a period of a little less than two years. It is contemplated in the Expanded Plan that the ministers will join the Annuity Fund at ordination, or at least by the time they are thirty years of age.

The payments under this plan are to be six per cent of the salary which the minister is receiving at the time the payments are due.

After the first year's payment has been made, the income from the Pilgrim Memorial Fund will enable the Trustees of the Annuity Fund to credit $50 to each member on his annual payment. The balance must be paid by the minister, or by the minister and his church.

Under the Original or Present Plan, no part of the income from the Pilgrim Memorial Fund is used to pay dues, but only to help in paying the Annuity when the members reach the old age period.

The Annuity at the old age period under the Expanded Plan will depend upon the amount of money

which is to the credit of the member when he reaches that age. The sum to his credit will be used to purchase an annuity for the remainder of his life. It is self-evident that the larger the credit, the larger the annuity it will purchase.

It is also self-evident that if the minister enters under the Expanded Plan past middle life, he cannot expect to have a sum to his credit at the age of sixty-five that will be equal to that to the credit of the minister who entered at ordination, or at least by the time he was thirty years of age. For this reason it is greatly to the advantage of the ministers who are now 45, or even 40, and over, to enter the Annuity Fund under the Original Plan.

Under the Original Plan, any minister who can pass the health examination and can provide the dues, can enter the Annuity Fund in the 70 year class, whose age is nearer 65 than 66.

He can enter the 68 year class if his age is nearer 63 than 64.

He can enter the 65 year class if his age is nearer 60 than it is 61.

Age is computed from the nearest birthday. This is the general rule in life insurance.

We cannot, therefore, too urgently impress upon the attention of our ministers, the importance of entering the Annuity Fund under the present plan at once. The time for doing this is short, less than two years.

Any member of the Fund under the present plan who desires after 1921 to change to the Expanded Plan, will have the whole of 1921 to make that change.

Some ministers in their letters ask, "How can one get into the Pilgrim Memorial Fund?" The Pilgrim Memorial Fund does not issue certificates of membership. Only the Annuity Fund for Congregational Ministers receives members, but the income of the Pilgrim Memorial Fund will be paid over to the Trustees of the Annuity Fund and it will be used for the benefit of the members of the Annuity Fund under both the Original and the Expanded Plans.

Those ministers who are too old to get into the Annuity Fund must look to the Boards of Ministerial Relief for any assistance which they may need in the time of old age.

The grants of the Board of Ministerial Relief are based upon service and not upon poverty.

The Boards of Ministerial Relief, national and state ,are better prepared than ever before in their history, to minister to those who cannot become members of the Annuity Fund.

No part of the income of the Pilgrim Memorial Fund is to be paid to the Boards of Ministerial Relief.

Ministerial Relief is under the annual apportionment of the churches, and receives individual and conditional gifts and legacies. Its goal is to be able to do as well by the ministers who cannot get into the Annuity Fund as those who do become members of that Fund. It can only hope, however, to accomplish this on the supposition that all our ministers who can, will get into the Annuity Fund.

The Relief Boards and the Annuity Fund are the two arms which hold up and make efficient the denomination's endeavor to provide, in the time of old age, or total and permanent disability prior to old age, for all our Congregational ministers and the widows of ministers.

Under the Present Plan a member reaching the old age period and having been in the service of our Congregational churches for thirty years, may reasonably expect an annuity for the rest of his life of $500, and three-fifths of that amount to his widow in case of his death after the old age period has been attained.

SECRETARIAL CHANGES

IN the retirement of Dr. Swartz from the Executive Secretaryship of the Pilgrim Memorial Fund and as Corresponding Secretary of the Annuity Fund, these interests are not wholly to lose the benefit of his co-operation and support. The Congregational World Movement, of which he is now the Secretary, will supplement the Pilgrim Memorial Fund endeavor, and bring, we hope, within five years or sooner, that Fund up to eight million dollars. Thus Dr. Swartz continues to be vitally identified with the plan to provide an annuity system for our ministers.

However, his place is to be ably filled by Rev. Lewis T. Reed, D.D., of the Flatbush Congregational Church, Brooklyn. Dr. Reed has been interested in the Annuity Fund from its beginning. He has been Chairman of the New York State Campaign Committee for the Pilgrim Memorial Fund. His services have been wise and most helpful. He brings to his new task marked executive ability and devotion. Though his church has as yet consented to yield him to this work for only six months, we are confident of large results and are not without hope of his continuance in a cause so important and for the promotion of which he is so well qualified. —*W. A. R.*

PRINTING OF RECEIPTS

THE Board of Directors has decided to suspend the custom of printing the receipts in THE AMERICAN MISSIONARY.

Only three pages are allotted to the Board of Relief in each issue. It needs very much more. The printing of the receipts requires not less than twelve pages a year, or more than one-third of the space available.

The Treasurer sends a receipt to each donor, unless requested not to, and will gladly respond to any inquiry as to receipts. His books are always open to inspection, and are examined by expert accountants.

Very many of the donors request that their names shall not be published. There are those who take advantage of such printed lists to send appeals in behalf of all sorts of benevolent and philanthropic objects.

For such reasons most church organizations have abandoned making the lists of their supporters public.

JOHN H. SAFFORD

FOR the second time in little over a year, death, from complications of the influenza, has called a faithful worker from the office force of the Boards of Relief and Annuity. First, it was the trustworthy and efficient bookkeeper, Mr. Martin Reichmann; now it is the devoted Office Manager and Assistant, especially, for the time being, in the Department of the Pilgrim Memorial Fund, Mr. John H. Safford, who died on February first, of pneumonia.

Mr. Safford conducted an important task with skill and fidelity. He always maintained a quiet and self-possessed demeanor. Though his period of service in the office was brief, he quickly won the confidence and esteem of his associates, and particularly of those who worked under his supervision. It will not be easy to fill his place.

The sympathy of all in the office is extended to his widow and three little children, and to the Flatbush Congregational Church of Brooklyn, of which he was a most useful and beloved member. —*W. A. R.*

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

"I WANT TO TELL YOU SOMETHING"

HOW often we have been diverted, all the days of our lives, from our affairs by the eager words: "I want to tell you something."

This is what there is to tell, and there never has been a greater piece of news for Congregational women.

Our beloved Congregational denomination has joined the Interchurch World Movement and our World Movement Commission has carefully outlined our share in this great undertaking. The World Movement plans are inspiring and large. We learned long ago that cash accounts are one of the vital parts of service in large and inspiring plans.

So here is "the secret" as it affects our Federation Tercentenary Fund for Schauffler—all efforts to raise special funds in the denomination are to be closed April first. Therefore, and accordingly, dearly beloved sisters of the Federation, and of the several State Unions, and of every local society, you can plainly see what it means to us. It is just this: if we can make our quota in cash for the Schauffler Fund by April first, hasten, oh hasten so to do; if you cannot pay it by April first, and perhaps some Unions cannot, go ye out and gather in pledges to cover the balance. These pledges, however, must be from individuals and not from societies, as the latter would have to canvass their constituency for the payment at the same time that the World Movement would be working out its plans, and that would be obviously unfair. Thus, and thus only, can the women of the Federation attain their goal.

TOPIC FOR APRIL, 1920

SOURCES OF POWER

EASTER OFFERING

Hymn: "Rise, my soul and stretch thy wings."
Scripture by three persons:
  Exodus 3:1-12.
  Exodus 4:10-12.
  Isaiah 6:5-9.
Six very short prayers ending with this in unison:
  "When thou saidst Seek ye my face: my heart said unto thee,
  Thy face, Jehovah, will I seek."
Clear conception of our task.
  "This one thing I do."
Sources of Power to accomplish:
  Christ the source.
    1. Description of His childhood surroundings by one.
    2. Homemade sketch of His life, by another.
    3. Four verses summarizing His teachings, by another.
  Prayer and Meditation.
    "But the slow watches of the night
    Not less to God belong."
  Lives of good men and women.
    Sketch of a present-day home missionary, for example, Rev. James Walker of Colorado.
  Giving—heart, time, money.
Hymn: Am I a soldier of the Cross?

Suggestive Thoughts:

By way of definition, what are we trying to bring to people? The Gospel? Yes. What does the Gospel give?

"This one thing I do." A man once harnessed two horses to his wagon, one in front, one behind, facing opposite ways. He then lashed them into speed. Result—a wreck. He then harnessed them both in front, turned the wagon toward his goal, and sped on his way.

Power to do Christ's Work can only come after knowledge of Christ's plan of work. It is not a hit-or-miss blessing, dropped down from heaven like the dew, but grows and blossoms like any well-cultivated plant.

Let each person ask "How much time do I spend each day in Prayer. In Meditation." Let each one resolve—MORE. Should we take vacations in our spiritual exercises? Most of us do, perhaps unintentionally.

THE FEDERATION AND THE CONGREGATIONAL WORLD MOVEMENT

THE women of our churches are asking, "What does the Congregational World Movement mean to us? What is to be our definite piece of work and what place have our women's organizations in the plan of campaign?"

The first task of our women's home mission societies is to do the work which they have done in previous years. The women are still to be responsible for their fifteen per cent of the apportionment which is used in supporting definite fields of work and upon which the National Homeland Societies depend. Whatever happens, we must remain true to our old pledges; but these old pledges are not nearly enough to do the larger things which we as Christian women ought to do for the world. The $2,000,000 which has been accepted as the yearly budget of the benevolence of our churches is not nearly adequate to our denominational needs, nor does it represent the giving power of our church members. We must reconstruct ourselves and relate our own expenditure of money for our own desires to that which is our fair share of what is needed in the campaign for a Christian world.

The work of reconstruction or of "evangelization" of ourselves, our women's societies, our families and our friends is the task before us. We women can create an atmosphere of devotion and loyalty, we can permeate the churches with a high spirit of desire to co-operate in a great movement to bring to pass a Christian civilization, or we can be petty and selfish, indifferent or critical, and by our small world lines we can thwart the divine purposes for the world. One enthusiastic woman can influence a whole church and one coldly critical person can be equally effective in destroying noble desires or fine influences. Women's societies should therefore pray and read and talk of these things—the great needs of the world and our responsibility toward them; the goodness of God to us and our opportunity to co-operate in His purposes. We must prepare for a great campaign with all the ardor of which we are capable, and we are to go into it, not for home missions or for foreign missions, but for the needs of the world, and not as women for women's work, but with men, working along the same lines and under the same leaders—all of us together in a movement for a greater loyalty to Christ and His church, and a wonderful response to His call for higher service.

The other day one of our women's organizations listened to a stirring address by one of our field secretaries. The audience was moved and it was observed with interest that one woman in particular, who belonged to the class spoken of as "a woman of influence," was very enthusiastic. She said she had seldom heard anything which touched her more, and she contributed—one dollar! Some one said, "Why didn't you just quietly ask her if that represented the real amount of her interest in the work of Christ as related to her other interests?" But it was allowed that it would have been a shocking and impertinent question. We are wondering if it would have been. Was that woman simply selfish, or was she in need of reconstruction? Had she possibly never faced her relation to the service of God, and should she be allowed complacently to offer a dollar when hundreds are hers to give?

This is the Congregational World Movement, not only to raise $3,000,000 for the emergency needs of our denominational work for the year, in addition to our regular budget of $2,000,000, but to readjust Congregationalists to world needs and to grasp the purposes of God for us mortals.

—ALICE MATHER WALKER.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* - 287 Fourth Avenue, New York, N. Y.

Receipts for January, 1920

The Daniel Hand Educational Fund for Colored People

Income for January from Investments	$6,999.63
Previously acknowledged	18,226.29
	$25,225.92

Current Receipts

EASTERN DISTRICT

MAINE—$2,705.49.

Bangor: All Souls Ch., 74.90; Hammond St. Ch., 50.53. **Bath:** Central Ch., 96.10. **Belfast:** First Ch., 12.60. **Bethel:** Ch., 10. **Brewer:** First Ch., 9.85; S. S., 9.60. **Bridgton:** First Ch., 5. **Brunswick:** First Parish Ch., 111. **Bucksport:** Elm St. Ch., 10. **Calais:** First Ch., 50. **Cumberland Mills:** Warren Ch., 76.40. **East Machias:** Miss B., for Athens, Ala., 1. **Ellsworth Falls:** S. S., for Thomasville, Ga., 10. **Falmouth:** Second Ch., 10. **Farmington:** First Ch., 24. **Fort Fairfield:** Ch., 10. **Foxcroft & Dover:** Ch., 23. **Garland:** Ch., 6. **Gorham:** Ch., 55. **Houlton:** Ch., 20. **Island Falls:** Whittier Ch., 15. **Jackson:** Ch., 3. **Kennebunk:** Ch., 44. **Kittery Point:** First Ch., 6. **Machias:** Ch., 17.93. **Madison:** Ch., 31.80. **Milbridge:** Ch., 5. **Monarda:** Ch., 1. **New Gloucester:** First Ch., 31.31. **North Anson:** Ch., 2. **North Deering:** Emergency Service Guild, box goods for Marion, Ala. **Norway:** Second Ch., 18. **Otisfield:** Ch., 3.50. **Oxbow:** Ch., 2. **Portland:** Second Parish Ch., 5.41; Second Parish, box goods for Marion, Ala.; High St. Ch., 20; State St. Ch., 485; Williston Ch., 136.07; Williston Ch., bbl. goods, Jr. C. E. Soc., box goods for Trinity School; Woodfords, Ch., 39.49; S. S., 1.67; Y. P. S. C. E., 10; Jr. C. E. Soc., box goods for Marion, Ala.; Sr. C. E., for Lexington, Ky., 25. **Princton:** Ch., 4. **Sanford:** No. Parish Ch., 30. **So. Berwick:** 1st Ch., 37. **So. Portland & Cape Elizabeth:** First Ch., 5. **South Windham:** First, 10. **Steuben:** First Ch., 1. **Sunset:** Ch., 4. **Turner:** Ch., 1.16. **Walnut Hill:** S. S., 20c. **Waterville:** Ch., box goods for Trinity School. **Wells Beach:** First Ch., 3.50. **Westbrook:** Ch., 27. **Wilton:** S. S., 28. **Woodsford:** S. S., box goods for Trinity School.

Cong'l Conference & Missionary Society of Maine, by Mr. George F. Cary, Treas., $118.42.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treas., $858.05.

NEW HAMPSHIRE—$2,432.60.

(Donations 2,115, Legacies 317.60)

Alstead: Third Ch., 2.56. **Andover:** S. S., 1.56. **Amherst:** Ch, 9.46. **Alton:** Ch., 4.02. **Bennington:** Ch., 5. **Boscawen:** First Ch., 14.34. **Brookline:** Ch., 7. **Center Harbor:** Ch., 7.02. **Charlestown:** Evangelical Ch., 5.40. **Claremont:** Ch., 6.53. **Concord:** First Ch., 83.99; South Ch., 284.87; S., 5.38; West Ch., 17.86. **Cornish:** Ch., 6. **Croyden:** Ch., 5.41. **Derry:** Central Cong'l Society of Derry, 35.81. **Dover:** First Parish Ch., 217.85. **Dunbarten:** Ch., 2.35. **East Concord:** Ch., 5. **Exeter:** First Ch. & S. S., 54.59; C. S. B., for Lexington, Ky., 10. **Fitzwilliam:** Ch., 10. **Gilsum:** Orthodox Ch., 5.50. **Goffstown:** Ch., 20.06. **Goshen:** Ch., 2.43. **Greenland:** Ch., 16.75. **Hampton:** S. S., for Rio Grande Industrial School, 10. **Hanover Center:** Ch., 10. **Henniker:** Ch., 32. **Hinsdale:** First Ch., 29.70. **Hudson:** First Ch., 9.72. **Keene:** W. M. Soc., bbl. goods for Moorhead, Miss. **Laconia:** Ch., 56.88. **Lancaster:** Ch., 9.34. **Lee:** Ch., 5. **Littleton:** Ch., 13. **London:** Ch., 1.69. **Manchester:** First Ch., 283.50; Franklin St. Ch., 223.92; I. H., for Peabody Academy, 10. **Marlborough:** Trinitarian Ch., 13.50. **Milford:** First Ch., 30. **Milton:** Ch., 11.14. **Mt. Vernon:** Ch., 8. **Nashua:** First Ch., 100. **Newport:** Society, Mr. E. N. Johnson, Treas., 66.78. **North Conway:** First Ch., 5. **Peterboro:** Union Ch., 22.62. **Pittsfield:** First Ch., 17.19. **Portsmouth:** North S. S., for McIntosh, Ga., 22.50. **Rochester:** Ch., 74.08. **Rossville:** Ch., for Talladega College, 2.50. **Salem:** Ch., 9.72. **Somersworth:** Ch., 22.41. **South Seabrook:** Ch., 1. **Stratham:** Ch., 3.50. **Tilton:** S. S., for Porto Rico, 23.60. **Walpole:** First Ch., 9.06. **Warner:** First Ch., 6. **Wilton:** Second Ch., 28. **Winchester:** First Ch., 55.

The New Hampshire Female Cent Institution & H. M. Union, Miss Annie A. McFarland, Treas., $41.91.

Legacies

Greenville: Alvah J. Merriam, 145.71. **Nashua:** Almira B. Sawyer, 171.89.

VERMONT—$2,643.35.

Ascutneyville: Ch., 1.80. **Bakersfield:** Ch., 2.81. **Barre:** Ch., 64.65. **Bellows Falls:** First Ch., 24.92. **Bennington:** Second Ch., 36.80. **Bradford:** First Ch., 5.44. **Brandon:** Ch., 15.40. **Brattleboro:** Ch., 91.55; S. S., 21.37. **Bridport:** Ch., 5.78. **Brookfield:** First Ch., 5; Second Ch., 5.23. **Burlington:** First Ch., 216; College St. Ch., 178.71. **Coventry:** Ch., bbl. goods for Kings Mountain, N. C. **Derby:** Ch., 3.25. **East Brookfield:** Ch., 8.84. **East Corinth:** Ch., 9. **East Hardwick:** Ch., 18.08. **East St. Johnsbury:** 3d Ch., 15. **Essex Junction:** 1st Ch., 32. **Fair Haven:** Welsh Ch., 2.10. **Ferrisburg:** Ch., 9. **Florence:** Ch., 2. **Gaysville:** Ch., 2. **Granby & Victory:** Ch., 1. **Greensboro:** Ch., 6.25. **Hardwick:** Ch., 8.80. **Hartford:** Second Ch., 5.35. **W. Hartford:** Ch., 3.36. **Hartland:** Ch., 16. **Island Pond:** Ch., 17.55. **Irasburg:** Ch., 8. **Jericho:** Second Ch., 10. **Jericho Centre:** L. M. S., bbl. goods for Marion, Ala. **Kirby:** Ch., 1. **Londonderry:** Ch., 1.76. **Ludlow:** Ch., 18.25. **Lyndon:** Ch., 9.33. **Lyndonville:** Ch., 10. **Manchester:** Ch, 25. **Marlboro:** Ch., 5.85. **Middlebury:** Ch., 58.50. **Middletown Springs:** Ch., 19.89. **Milton:** Ch., 5.06. **Montgomery Center:** Ch., 3.75. **Montpelier:** Bethany Ch., 41.

Morgan: Ch., 3.12. **Morrisville:** Ch., 5.99. **Newfane:** Ch., 12.40. **Newport:** First Ch., 45.76. **North Bennington:** Ch., 22.03. **Randolph:** Bethany Ch., W. M. S., box and bbl. goods for Moorhead, Miss. **Richmond:** Ch., 25.20. **Richmond:** L. M. S., bbl. goods for Marion, Ala. **Royalston: Ch., 5.72. Rutland:** Ch., 72.19. **St. Albans:** First Ch. & Soc., 39.15. **St Johnsbury:** North Ch., 138; South Ch., 124.87. **Salisbury:** Ch., 17. **North Troy:** First Ch., 13. **Norwich:** Ch., 10.44. **Orwell:** First Ch. & Soc., 35.88. **Pawlet:** Ch., 6. **Peacham:** Ch., 19.17. **Pittsfield:** First Ch., 3. **Pittsford:** Ch., 71.85. **Proctor:** Swedish Ch., 1. **Randolph:** Bethany Ch., 32.89. **Sheldon:** Ch., 13.60. **So Wallingford:** Ch., 2.60. **Springfield:** First Ch., 38.76; Mrs. T. H. G., 3. **Strafford:** Ch., 15. **Sudbury:** Ch., 12.02. **Townshend:** Ch., 8. **Underhill:** Ch., 2. **Vergennes:** Ch., 30.63. **Wallingford:** First Ch., 22. **Waterbury:** Ch., 35. **W. Brattleboro:** First Ch., 31.55. **Weathersfield:** Ch., 1.04. **West Brattleboro:** S. S. in First Ch. For Straight College, 12. **West Dover:** Ch., 75c. **West Fairlee:** Ch., 2. **West Glover:** Ch., 7.43. **Westminster:** Ch., 33.04. **Westmore:** Ch., 1.60. **W. Rutland:** Ch., 41.67. **W. Townshend:** Ch., 3.22. **Weybridge Hill:** Primary S. S., for Lexington, Ky., 3.10. **Williamstown:** Ch., 6.70; M. E. W., for McIntosh, Ga., 5. **Woodstock:** Ch., 13.56.

Through the New Hampshire Female Cent Institution and H. M. U., Miss Annie A. MacFarland, Treas. **Bradford, Vt.:** $3.44.

Woman's Home Missionary Union of Vermont, Mrs. Max L. Powell, Treas., 537.55, (20 of which for lunches at Dorchester Academy.)

MASSACHUSETTS—$11,916.29.

(Donations 11,416.29, Legacy 500.00)

Abington: Ch., 20.71; R. P., for Lexington, Ky., 1.50. **Acton:** First Ch., 5.50. **Agawam:** S. S., 22. **Allston:** Ch., 195.43. **Amesbury:** Ch., 8.25; B. H., box goods for Marion, Ala. **Amherst:** First Ch., 110; S. S. in First Ch., 15; Second Ch., 30; South Ch., 8.53. **Andover:** Free Ch., 35.83; Friend in South Ch., 25; West Ch., 20.13; Mrs. F. W. W., 5. **Arlington:** Orthodox Ch., 79.50. **Arlington Heights:** Park Av., 65. **Ashburnham:** First Ch., 9.85. **Ashby:** Orthodox Ch., 15.02. **Assonet:** Ch., 1056. **Athol:** Ch., 54.75. **Attleboro Falls:** Central Ch., 25.56. **Attleboro:** Second Ch., 202.85. **Atlantic:** Ch., 22. **Ballard Vale:** Union Ch., Y. P. S. C. E., 3.25. **Barnstable:** Centerville South Ch., 3.78. **Becket:** North Ch., 5. **Beechwood:** Ch., 5. **Belmont:** Payson Park Ch., 42.59. **Berkley:** Ch., 5. Second Ch., 24.57. **Billerica:** Orthodox Ch., Ladies' Sewing Circle, bbl. goods for Moorhead, Miss. **Blandford:** First Ch., 1.94. **Boston:** Central Ch., 240; Park St. Ch., 352; Shawmut Ch., 22; Union Ch., 130.80; Mrs. C. E. S., for Tougaloo College, 50. **Braintree:** First Ch., 19.48. **Bridgewater:** Central Sq. Ch., 8.73. **Brighton:** Ch., 39.94 Faneuil Ch., 36. **Brockton:** Lincoln Ch., 5; Porter S. S., 9; Waldo Ch., 8.09. **Brookfield:** Ch., 9.07 **Brookline:** Harvard Ch., 402.93. **Cambridge:** Pilgrim Ch., 42.30. **Charlemont:** First Ch., 18.15. **Charlton:** Ch., 4. **Chelsea:** Central Ch., 47.90; First Ch., 55.44. **Chicopee:** Third Ch., 55. **Cliftondale:** Ch., 20.53. **Clinton:** 1st Ch., 56.25. **Cohasset:** 2d Ch., 13. **Conway:** Ch., 17.86. **Dalton:** Ch, 232.19; S. S., for McIntosh Ga , 25; S. S., for Lexington, Ky., 25; S. S., for Marion, Ala., 15; W. M. C., 100; C. L. C., 100. **Danvers:** First Ch., 41.26; Maple St. Ch., 100. **Dighton:** Ch., 3. **Dorchester:** Central Ch., 20; Central S. S., 5; Pilgrim Ch., 100; Romsey Ch., 10; Second Ch., 134.51; S. S., in Second Ch., 20. **Dudley:** First Ch., 11.02. **East Boston:** Baker Mem. Ch., 3.33. **East Douglas:** Second Ch., 22.47. **Easthampton:** S. S., 23.54. **East Longmeadow:** Ch., 33.02; S. S., 2.95. **Easton:** S. S. Lincoln Mem., 5.15. **East Walpole:** Union Ch, 11. **Edgartown:** Ch., 5. **Enfield:** Miss M. A. S., 200. **Everett:** Mystic Side Ch., 17.19. **Fairhaven:** First Ch., 20.07. **Fall River:** Central Ch., 121.20; Central Ch. (Borden Memorial Fund), 116.67; First Ch., 285.86. **Falmouth:** First Ch., 16.45; North Ch., 4. **Fisherville:** Union Ch., 8. **Foxboro:** Ch., 23.63. **Framingham Center:** Ladies Soc., two boxes goods for Talladega College; Grace Ch., 78.42; Plymoutu Ch., 24. **Gilbertville:** Ch., 69.32. **Gill:** Ch., 2. **Gloucester:** W. H. M. Soc., for Saluda Seminary, 25. **Grafton:** West Ch., 23.56. **Granby:** Ch., 4.94. **Great Barrington:** First Ch., 74.81. **Hadley:** First Ch., 10.15. **Hamilton:** First Ch., 11. **Hancock:** Ch., goods for Trinity School. **Hardwick:** Ch., 3. **Haverhill:** Centre Ch., 28; M. A. N., 5; North Ch., 41.25; Riverside Memorial Ch., 2.50; West Ch., 10.67; Mothers' Daughters, 7, and three boxes goods for Kings Mountain, N. C. **Hinsdale:** First Ch., 19.71. **Holden:** Ch., 20.19. **Housatonic:** Ch., 12. **Holyoke:** Second Ch., for Tougaloo College, 25. **Hyde Park:** First Ch., Primary S. S., box goods for Trinity School; Primary Dept., box goods for Marion, Ala. **Ipswich:** First & South Ch., 13; Linebrook Ch., 7.85. **Jamaica Plain:** Boylston Ch., 20.40. **Kingston:** Ch., 1.32. **Lancaster:** Evan. Ch., 25.30. **Lawrence:** Lawrence St. Ch., 40; South Ch., 13.60 Trinity Ch., 71.35. **Lee:** Lee Ch., 150.60; S. S., 75. **Leicester:** John Nelson Memorial Ch., 36.29. **Lexington:** Hancock Ch., 150.59; C. E. Soc., box goods for Trinity School. **Leominster:** Orthodox Ch., 22.66. S. S. (Primary Dept.) 5. **Littleton:** Orthodox Ch., 20.94. **Longmeadow:** First Ch., 38.25; S. S., 2.75. **Lowell:** All Souls' Ch. formerly High St, 35.56; First Ch., 103; Highland Ch., 15; W. H. G. in All Soul's Ch., 50. **Lunenberg:** Ch, 10. **Leominster:** S. S. of Pilgrim Ch., 6.52. **Lynn:** Central Ch., 8.95; North Ch., 60. **Lynnfield Center:** Ch., 6.05. **Mansfield:** Orthodox Ch., 28.42. **Marion:** Ch., 5.51. **Marlborough:** First Ch., 78.70. **Marshfield:** First Ch., 35. **Maynard:** Ch., 12; Finnish Ch., 2.22. **Medford:** Mystic Ch., 33.27; Mrs. G. T. A., for freight to Gloucester School, 1. **Medway:** Second Ch., 12.58. **Medway:** Village Ch., 7.12. **Middleborough:** Central Ch., 49.58. **Milford:** Ch., 30.53. **Millbury:** First Ch., 5.92; Second Ch., 33.65. **Millville:** Scandinavian Ch., 5. **Milton:** First Evan. Ch., 16.03; Ch, for Marion, Ala., 3. **Monson:** Ch., 64. **Montague:** First Ch., 19.53; First S. S., 3.31. **Moores Corner:** Ch., 3.68. **Nantucket:** Ch., 10. **Natick:** First Ch., 57. **Needham:** Ch., 67. **Neponset:** Trinity Ch., 30. **New Bedford:** First Ch., 4. **New Salem:** North Ch., 2. **Newton Centre:** First Ch., 202.99. **Newton:** Eliot Ch., 260.10. **Newtonville:** Central Ch., 147; Central S. S., 15; Woman's Association, for Lexington, Ky., 10. **North Amherst:** S. S., 5. **Northampton:** First Ch., 142.94. **North Andover:** Trinitarian Ch., 63.02. **No. Attleboro:** Oldtown Ch., 14. **Northbridge Center:** Ch., 8. **Northbridge:** Rockdale Ch., 38. **North Brookfield:** First Ch., 11. **North Weymouth:** Pilgrim Ch., 19. **Palmer:** Second Ch., 19.14. **Peabody:** South Ch., 21.57. **Philipston:** Ch., 5. **Pittsfield:** First Ch of Christ, 250; South Ch., 44.65. **Plymouth:** Ch. of the Pilgrim, 31.47. **Princeton:** First Ch., 33.88. **Quincy Pt.:** Ch., 27.05. **Raynham Center:** Ch., 6.93. **Reading:** North Ch., 9.57. **Rehoboth:** Ch., 8.94. **Revere:** First Ch., 22. **Richmond:** Ch., 36.63. **Rockland:** First Ch., 11. **Roslindale:** Ch., 76.65. **Rowley:** Ch, 25.75. **Roxbury:** Eliot Ch., 20.56; Highland Ch., 25. **Salem:** Crombie St. Ch., 32. **Sharon:** First Ch., 22. **Sherborn:** Ch., 10.65. **Shrewsbury:** Ch., 41.35; S. S. of First Ch.,

1.15. **Shirley:** Ch., 15. **Somerville:** First Ch., 30.55; Broadway Winter Hill Ch., 58.98; Highland Ch., 25.50; Prospect Hill Ch., 27.44; West Ch., 10.40. **South Boston:** Phillips Ch., 25. **Southampton:** Ch., 30. **Southbridge:** Union Ch., 5. **South Hadley:** Ch., 47. **So. Hanson:** First Ch., 5.50. **So. Weymouth:** Old So. Union Ch., 65. **Springfield:** Faith Ch., 150; First Ch. of Christ, 63.77; Hope Ch., 75.88; Park Ch., 45; Mrs. H. G. F., for Tougaloo College, 20; Dr. M. W. C., for Pleasant Hill Academy, 2. **Squantum:** First Ch., 2. **Sterling:** First Evan. Cong'l Soc. of Sterling, 5. **Stoughton:** Jr. C. E. Soc., 1.50. **Sunderland:** Ch., 40. **Sutton:** First Ch., 15. **Swampscott:** First Ch., 21.14, (12 of which from Primary Dept. for Ballard Normal School.) **Taunton:** Trin. Ch., 23.67; Union Ch., 28.27; Union Ch., King's Daughters, 2; Sewing Soc., 2; Missionary Soc., 1 for Talladego College; Winslow Ch., School, 2, and bbl. goods for Marion, Ala. **Turner Falls:** Ch., 16. **Upton:** Ch., 5.70. **Wakefield:** Ch., 80.67; Mary Farnum Bliss Circle, special for free beds at Ryder Mem. Hospital, 15. **Walpole:** Ch., 89.35. **Waltham:** First Ch., 26, and for Gregory Inst., 10; Good Cheer Soc., bbl. goods for Moorhead, Miss. **Ward Hill:** Ch., 12.36. **Warren:** Ch., 8.40. **Warwick:** Trinitarian Ch., 4. **Waverly:** First Ch., 14.28; **Wayland:** Ch., 10. **Webster:** Miss A. L. P., box goods for Marion, Ala. **Wellesley:** Ch., 27.06. **Wellesley Hills:** First Ch., 142.08. **Wendell:** Ch., 4. **West Barnstable:** Ch., 2. **Westboro:** Evangelical Ch., 104.69. **West Boylston:** First Ch., 35. **Westfield:** First Ch., 35; First Ch. S. S., 15. **West Medford:** Ch., 35.77; Bible School, for Gloucester School, 2.22. **West Newbury:** First Ch., 2.51; Second Ch., 3.75. **West Tisbury:** Ch., 13. **Weymouth & Braintree:** Union Ch., 11.49. **Whately:** Ch., 4.55. **Wilbraham:** Mrs. D. B. McL., for Lexington, Ky., 2. **Williamsburg:** Ch., 33; Mrs. H. E. J. for Saluda Seminary, 50. **Winchendon:** North Ch., 56.18; S. S., in North Church, for Marion, Ala., 25. **Winchester:** Second Ch., 10. **Whitman:** Ch., 27.71; S. S., 3.63. **Whitinsville:** Village S. S., 49. **Woburn:** First Ch., 120; North Ch., 14.45. **Wollaston:** Ch., 85; Park & Downs Ch., 30.25; Hadwen Park Ch., 5.89; Piedmont Ch., 153; Pilgrim Ch., 168.65. **Worcester:** Jr. C. E. Soc., 1, and box goods for Marion, Ala. **Wrentham:** Original Ch., 31.08. **Yarmouth:** Ch., 5. "A Friend in Mass." for Moorhead, Miss., 50. "Friends in Mass.," for Marion, Ala., 9.35.

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treas., $480.00 (of which special from Arlington, Bradshaw Missionary Association, for Piedmont College, 20, and from Kayopha Club in Hope Church, Springfield, for scholarship at Saluda, N. C., 10.)

Legacy

Ashfield: Henry Taylor, 500.

RHODE ISLAND—$619.25.

Barrington: Ch., 10. **East Providence:** United Ch., 3.32. **Kingston:** S. S., 5. **Little Compton:** United Ch., 5.25. **Newport:** United Ch., 77.56. **Pawtuckett:** Ch., 171. **Providence:** Free Evan. Ch., 6.69; People's Ch., 7.31; Union Ch., 87.50; Miss L. N. L., for Tougaloo College, 125. **Rumford:** Newman Ch., 37. **Westerly:** Pawtucket Ch., 31.78. **Slatersville:** Ch., 16.80. **Wood River Junction:** Ch., 1. **Woonsocket:** Blackstone Ch., 11; Globe Ch., 23.04.

CENTRAL DISTRICT

CONNECTICUT—$7,770.65

Abington: Ch., 13. **Avon:** Ch., 12. **Bethel:** First Ch., 30.36. **Bozrah:** Ch., 5. **Branford:** First Ch., 77.48. **Bridgeport:** Black Rock Ch., 39; Kings Highway Chapel, 11.84; Olivet Ch., 15; United Ch., 169.58; West End Ch., 10.73. **Bristol:** Ch., 86. **Cheshire:** Ch., 59.35. **Chester:** Ch., 30. **Clinton:** First Ch. of Christ, 19.67. **Collinsville:** First Ch., 17.50. **Cornwall:** First Ch. of Christ, 107.16. **Cromwell:** First Ch., 11.54. **Danbury:** First Ch., 34| **Deep River:** Miss A. M., for Pleasant Hill, Tenn., 2. **Derby:** Junior Girls' Club, box goods for Kings Mountain, N. C. .**East Canaan:** Ch., 11.65. **Eastford:** Ch., 19.64. **E. Hampton:** Ch., 47.08. **East Hartford:** South Ch., 10. **East Windsor:** First Ch., 40.80. **East Woodstock:** Ladies' Aid, for Lexington, Ky., 1.15. **Ellington:** Ch., 16.69. **Enfield:** First Ch., 46.91. **Farmington:** Ch., 164.27; North Ch., W. M. U., for Moorhead, Miss., 25. **Glastonbury:** First Ch. of Christ, 110.75. **Granby:** South Ch., 20. **Greenwich:** Second Ch., by G. H. M., 25. **Griswold:** Ch., 5. **Guilford:** First Ch., 30. **Hanover:** Ch., 17. **Hartford:** Asylum Hill Ch., 97; Center Ch., Guild, for Marion, Ala., 5; First Ch. of Christ, 734.08; First Ch., for Tougaloo College, 100; Immanuel Ch., 222.06; Plymouth Ch., 10; Windsor Ave. Ch., 50. **Harwinton:** Ch., 8.79. **Kensington:** Ch., 27.92. **Kent:** First Ch., 22.98. **Ledyard:** Ch., 12. **Litchfield:** S. S., 10. **Madison:** First Ch., 14.55. **Mansfield:** First Ch., 29.25. **Middlebury:** Ch., 13.50. **Middlefield:** Ch., 7.03; Ch., for Tougaloo College, 5. **Middletown:** South Ch., 72.57; Third Ch., 15; A. M. R., for Athens, Ala., 1.50. **Montville:** First Ch., 3. **New Britain:** First Ch. of Christ, 173.88; S. S., 13; First S. S., 10.12, and for Talladega College, 25; E. C. R., 100. **New Haven:** Church of The Redeemer, 103.48; S. S. of Ch of Redeemer, 15; Dwight Pl. Ch., 223.36; Grand Ave. Ch., 48.17; Humphrey St. Ch., 32.50; Plymouth Ch., 8404; T. H., for Talladega College, 50. **New London:** First Ch., 118.30; Second Ch., 64.35; "Friends," Calendars for Trinity School. **Newtown:** Ch., 70.33. **Northfield:** Ch., 3.45. **North Haven:** Mrs. L. A. B., 3. **North Madison:** Ch., 7.43. **Norfolk:** Church of Christ, 175. **Norwalk:** Ch., 50. **Norwich:** United Ch., 214.03; United Ch., Sodalitas Club, for Lexington, Ky., 10. **Norwichtown:** First Ch., 40.70. **Old Lyme:** Ch., 16.87. **Old Saybrook:** Ch., 48.26. **Orange:** Ch., 57. **Plainfield:** First Ch., 11.74; First Ch., 1.78. **Plainville:** Ch., 40. **Pomfret:** First Ch., 35. **Preston City:** Ch., 27.25. **Ridgefield:** First Ch., 40. **Rockville:** F. T. M., for Talladega College, 100. **Rocky Hill:** Ch., 13. **Salem:** Ch., 3. **Simsbury:** First Ch. of Christ, 23.62. **Shelton:** Ch., 48. **Somersville:** Ch., 13.54. **South Manchester:** C. E. H., 10; "A Friend," 25; "A Friend," 25, for Talladega College. **South Windsor:** First Ch., 33. **Stamford:** First Ch., 44.03. **Stonington:** First Ch., 30. **Stony Creek:** Ch. of Christ, 26. **Taftville:** Ch., 22.50. **Talcottville:** Ch., 65; Misses F. & A. M., 5; Mrs. H. M. T., 10; J. G T., 10, for Thomasville, Ga. **Thomaston:** Ch., 9.42; S. S., for Tougaloo College, 10. **Tolland:** L. M. S., for Marion, Ala., 16. **Torrington:** Center Ch., 75. **Washington:** First Ch., 9.50. **Waterbury:** First Ch., 205; Second Ch. S. S., 24.56. **Watertown:** S. S., for Tougaloo College, 25; Mrs. K. B. W., for Lexington, Ky., 2.50. **Westbrook:** Ch., 8.09. **Westport:** Saugatuck, Ch., 7.44. **West Stafford:** Ch., 5. **West Suffield:** Ch., 8.45. **Wethersfield:** Ch., 46.23. **Wilton:** Ch., 40. **Windsor:** Ch., 17.25. **Winchester Centre:** Winchester Ch., 31.50. **Winsted:** Second Ch. & Society, 22.75. **Wolcott:** Ch., 9. **Woodbridge:** Ch., 26.06. **Woodbury:** First Ch., 11.56.

Woman's Cong'l Home Missionary Union of Conn., Mrs. G. Dahl, Treas., $1,937.23 (of which for Thomasville, Ga., 10, and for Saluda, 62.50.)

NEW YORK—$3,224.02.

Albany: Miss Humiston's S. S. Class, box

goods for Marion, Ala.; Miss L. F., for Elbowoods, No. Dak., 2. **Antwerp:** S. S., 9.25. **Aquebogue:** Ch., 6.62. **Arcade:** Ch. Kings Guild, 85c. **Brier Hill:** L. M. S., bbl. goods for Marion, Ala. **Brooklyn:** Central Ch. W. B. & H M. S., bbl. goods for Marion, Ala.; Ch. of the Evangel., 10; Flatbush Ch., 298.70; Manhattan Terrace Ch., 35; Mapleton Park Ch., 15; Park Slope Ch., 65; W. G. L. B., for Talladega College, 50; Mrs. R. M N., box goods for Marion, Ala. **Buffalo:** Pilgrim Ch., 25.85; Plymouth Ch., 6.50. **Canandaigua:** Missionary Soc., bbl. goods for Kings Mountain, N. C. **Chenango Forks:** Ch., 3.83. **Cincinnatus:** Ch., 11.64. **Clayville:** Ch., 5.40. **Columbus:** Ch., 2.76. **Corning:** First Ch., 20; Misses C., for Marion, Ala., 5. **Cortland:** Second Ch., 1.56. **Deansboro:** Daughters of Covenant, box goods for Marion, Ala. **De Ruyter:** Ch., 6.24. **Elbridge:** Ch., 15. **Elmira:** Park Ch., 25. **Fairport:** First Ch., 32.53. **Flushing:** First Ch., 117.28. **Forest Hills Gardens:** Ch. in the Gardens, 73.80. **Fulton:** Ch., 10. **Gasport:** L. M. Soc., for Marion, Ala., 2. **Gloversville:** C. F. K, for Student Aid at Talladega College, 24. **Groton City:** Ch., 11.05. **Groton:** Ch., 40.70. **Hall:** Union Ch., 11.50. **Henrietta:** Union Ch., 25. **Honeoye:** Ch., 1.64. **Howells:** Ch., 4.50. **Jamesport:** L. M. S., box goods for Marion, Ala. **Java Village:** Ch., 1.98. **Jamestown:** W. M. Union, bbl. goods for Kings Mountain, N. C. **Keene Valley:** Ch., 10. **Kinderhook:** Miss F. E. B. for Bexar, Ala., 5. **Kingston:** Ponckhockie Ch., 12; H. D., 50c. **Lake View:** Ch., 4.66. **Lisbon:** Ch., 12. **Lockport:** Cambria Ch. & S. S., 3; East Ave. Ch., 30.25; First Ch., 21; L. M. Soc., box goods for Marion, Ala. **Lysander:** Ch, 6.60. **Madrid:** Ch., 15; L. M. Soc., bbl. goods for Marion, Ala. **Middletown:** First Ch., 21.21. **Morristown:** First Ch., 7.25. **Mt. Sinai:** Ch., 5.49. **Mt. Vernon:** First Ch., 10; Heights Ch., 40. **Newark Valley:** Ch., 5.04. **New Lebanon:** Lebanon Springs Ch., 7.80. **New Village:** Ch., 1.61. **New York:** Bethany Ch., S. S., 10; Broadway Tabernacle Ch., 293.85; Harlem Ch., 4; Manhattan Ch. Guild, four boxes goods for Kings Mountain, N. C.; Pilgrim Ch., 3125, also box goods for Marion, Ala.; Pilgrim S. S., 9; Francis Asbury Palmer Fund, for Tougaloo College, 500; W. I. L. A., for Tougaloo College, 50; Miss E. B., for Gloucester School, 20; P. E. B., 5; E. B., for Lexington, Ky., 5; Miss C. N. C., for Talladega College, 10; D. E. E., for Gregory Institute, 50; Prof. T. E. H., for Tougaloo College, 10. **North Evans:** Ch., 3; C. E. S., 75c. **Northfield:** Ch., 15. **Norwood:** Ch., 13.61. **Oswego:** First Ch., 4.80. **Oxford:** First tCh., 10. **Patchogue:** First Ch., 50. **Perry Centre:** Ch., 20.17. **Pitcher:** Ch., 4.81. **Poughkeepsie:** First Ch., 35.50. **Pulaski:** Ch., 9; W. M. Soc., box goods for Marion, Ala. **Red Hook:** Mrs. M. M. S., 5. **Richmond Hill:** Union Cong. Ch, 21.14. **Riverhead:** First Ch., 18.12. **Rochester:** North Ch., 1.05; Sea Breeze Ch., 2.28. **Salamanca:** Ch., 41. **Saratoga Springs:** Ch., 7. **Sayville:** Ch., 15.10. **Schenectady:** Pilgrim Ch., 18. **Schroon Lake:** Ch., 8. **Seneca Falls:** Ch., 23.14. **Sherburne:** L. M. Soc., 20, Mrs. J. D., box of goods for Marion, Ala. **Spencerport:** Ch., 20.27. **Syracuse:** Geddes Ch., 37.39; Pilgrim Ch., 7.68; R. S. T., for Kindergarten, Talladega College, 2. **Summerhill:** Ch., 3. **Ticonderoga:** Ch., 15.86. **Walton:** First Ch., 36.30. **Wellsville:** First Ch., 23.18. **West Groton:** Ch., 6. **White Plains:** Westchester Ch., 184.02, (of which White Plains Cong'l Ch., 111.19; Scarsdale, 54; Chatterton Hill, 18.83;) Mrs. W., box cards for Trinity School. **Woodhaven:** First Ch., 27.46; First S. S., 4.40. **Woodside:** C. A. B., 10.

Woman's Home Missionary Union of the State of N. Y., Mrs. W. A. Kirkwood, Treas., 306.30.

NEW JERSEY—$810.98.

Chatham: Stanley Ch., 32. **Elizabeth:** First Ch., 5. **Glen Ridge:** Red Cross Unit, for free bed in Ryder Memorial Hospital, 5. **Haworth:** First Ch., 9.72. **Jersey City:** Waverly Ch., 7. **Nutley:** St. Paul's Ch., 17.92; S. S., 5; Saluda Circle, for Saluda Seminary, 12; Mrs. W. for Saluda Seminary, 5. **Orange:** Highland Ave. Ch., 70. **Paterson:** First Ch., 22. **Park Ridge:** Ch., 1.26. **Plainfield:** Ch., 265. **Ridgefield Park:** Ch., 2. **River Edge:** First Ch., 4.58. **Upper Montclair:** Christian Union Ch., 187.50 and bbl. goods for Moorhead, Miss.; C. G. P., for Hospital Supplies, Ryder Memorial Hospital, 150. **Vineland:** Ch., 10.

PENNSYLVANIA—$862.56.

(Donations 425.04, Legacy 437.52)

Bangor: Ch., 6.88. **Center Hall:** W. & J. C., 2. **Charleroi:** Slovak Bethlehem Ch., 7.50. **Clifford:** Ch., 1. **Germantown:** First Ch., 20. **Johnstown:** First Ch., 10. **Kane:** First Ch., 54. **Milroy:** White Memorial Ch., 19.14. **Miners Mills:** Miner's Ch., 12.43. **Mount Braddock:** C. B. J., 20. **Philadelphia:** Central Ch., 70; W. G. T., 25. **Pittsburgh:** Mrs. S. A. E., 10. **Pittston:** First Welsh Ch., 18.59; S. S., in First Welsh Ch., 3.57. **Plymouth:** Pilgrim Ch., 8.93. **Scranton: Jones Memorial** Ch., 13.50; Plymouth Ch., 16.88; Puritan Ch., 17.22. **Reading:** E. K. R., 1. **Riceville:** Ch., 1.90. **West Pittston:** Ch., 5.02. **Wilkesbarre:** Puritan Ch., 38.31.

Through the Woman's Home Missionary Union of Ohio, by Mrs. Arthur Williams, Treas., 1.15.

Woman's Home Missionary Union of Pa., Mrs. David Howell, Treas., $41.

Legacy

Kingston: Edward Thomas, 1,312.54 (reserve legacy 875.02) 437.52.

DISTRICT OF COLUMBIA—$57.16.

Washington: Ingram Memorial Ch., 31.16, D. A. R., Chapter, for Pleasant Hill, Tenn., 1; H. A. T., for Talladega College, 25.

MARYLAND—$149.49.

Baltimore: Asso. Ch., 39.49; Fourth Ch., 10; Dr. H. A. K., for Tougaloo College, 100.

OHIO—$4,236.35.

(Donations 3,903.01, Legacy 333.34)

Akron: West Ch., for Pleasant Hill Academy, Tenn., 100; Mrs. C. L. W., for Tougaloo College, 5. **Ashland:** Mrs. Briggs' S. S. Class, box goods for Marion, Ala. **Cleveland:** Euclid Ave. Ch., 296.69; Park Ch., 12; Pilgrim Ch., 250; St. John's Ch., Nistylene Class, for Marion, Ala., 5; V. M. B., 10; J. W. C., 10; A. D. H., 350, for Pleasant Hill Academy. **Columbiana:** Mrs. L. J. H., for Elbowoods, No. Dakota, 10. **Columbus:** Eastwood Ch., 27; First Ch., 187.85; Mayflower Ch., Woman's Guild, 20; C. E. Soc., 10; Polly Anna Class, 2, for Pleasant Hill, Tenn.; Plymouth Ch., 37.50. **Lucas:** Ladies' Soc., box goods for Kings Mountain, N. C. **Marietta:** First Ch., 78.93; Harmar Ch., 37. **Medina:** First Ch., 40.32. **North Fairfield:** Missionary Soc., for Pleasant Hill, Tenn., 1.50. **North Olmsted:** S. S., for Lexington, Ky., 5. **Springfield:** Lagonda Ave. Y. P. S. C. E. for support of nurses at Porto Rico, 5. **Tallmadge:** Ch., 40. **Toledo:** First S. S., 60; Wash. St. Ch., 47.92; J. W. C., for Pleasant Hill Academy, 10.

The Congregational Conference of Ohio, by Rev. J. G. Fraser, D. D., Treas., $1,474.23.

Woman's Home Missionary Union of Ohio, by Mrs. Arthur M. Williams, Treas., $770.07.

Legacy

North Benton: Simon Hartzell, 1,000 (reserve legacy 666.66) 333.34.

INDIANA—$194.18.

Angola: S. S., 4. **Fort Wayne:** Plymouth Ch., 8; L. B. Soc., for Salula Seminary, 3; Mrs. C. P. L., for Saluda, N. C., 24. **Franklin:** Community Ch., 16. **Gary:** First Ch., 9.96. **Highlands:** Highland Ch., 2.40. **Indianapolis:** First Ch., 8.70; Union Ch., 9.60. **Terre Haute:** Ch., 8.80; Plymouth Ch., 9.60. **Whiting:** First Ch., 3.77.

Cong'l Women's Home Missionary Union of Indiana, Mrs. A. D. Davis, Treas., 86.35.

MICHIGAN—$2,646.89.

Clinton: Ch., box goods for Trinity School. **Detroit:** Brewster Ch., bbl. goods for Moorhead, Miss.; First Ch., 770; First Ch., for Athens, Ala., 25; First Ch., Woman's Assoc., for scholarship for Saluda Seminary, 100. **Jackson:** Miss I. M. R., for Pleasant Hill Academy, 10. **Lansing:** Mayflower S. S., for Student Aid at Talladega College, 8. **Morenci:** Ch., bbl. and box goods for Trinity School. **Three Oaks:** First Ch., 12.50. **Traverse:** First Ch., 20. **Ypsilanti:** Cong'l Benevolent Soc., for Saluda, N. C., 15.

Michigan Cong'l Conference, Mr. L. P. Haight, Treas., $1,326.86.

Woman's Home Missionary Union of Michigan, by Miss Marcia V. Hall, Treas., $359.50.

WESTERN DISTRICT

ILLINOIS—$10,794.34.

(Donations 4,907.68, Legacies 5,886.66)

Abingdon: Missionary Soc., bbl. goods for Kings Mountain, N. C. **Alton:** Ch. of the Redeemer, 14.79. **Amboy:** Ch., 7. **Atkinson:** Ch., 17. **Austin:** Community Ch., 13.74; First Ch., 16. **Batavia:** Ch., 10; L. M. S., two boxes goods for Marion, Ala. **Big Woods:** Ch., 11. **Bowen:** Ch., 5. **Brookfield:** Ch., 3. **Buda:** Ch., 17.22. **Carpentersville:** First Ch., 10.42. **Chebanse:** Ch., 18. **Chesterfield:** Ch., 6. **Chicago:** California Ave. Ch., 22; Cicero Swedish Ch., 2.13; Cragin Ch., 6; Englewood North Ch., 28.50; Forest Glen Ch., 4; Fourth Ave. Ch., 12.45; Grayland Ch., 7; Lake View Ch., 5; Madison Ave. Ch., 5; The New First Ch., 21.05; New First Ch. (by Mr. and Mrs. G. H. B.), 100; New England Ch., 96.92; North Shore Ch., 462.45; Peoples Ch., 4; Ravenswood Ch., 121; H. W. Thomas Memorial Ch., 3; University Ch., 92; University Ch., by Mr. and Mrs. D. B. C., 2; Warren Ave. Ch., 18.10; Washington Park Ch., 22; Washington Park S. S., 3; Waveland Ave Ch., 9.13; Wellington Ave. S. S., 72.06; F. H. T., for Elbowoods, No. Dak., 300; Miss E. A. Y., for Marion, Ala., 3. **Clifton:** Ch., 1.40. **Dallas City:** Ch., 8. **Decatur:** Ch., 53. **De Kalb:** Ch., 13. **Depue:** Ch., 5.14. **Dundee:** Ch., 7.50. **Dwight:** Ch., 5.25. **East Moline:** Plymouth Ch., 5.53. **Elgin:** First Ch., 81. **Evanston:** First Ch., 300. **Farmington:** Ch., 3.69. **Galesburg:** Central Ch., 57.50. Ch., S. S., papers for Kings Mountain, N. C.; Covenant Daughters, bbl. goods for Kings Mountain, N. C. **Galva:** Ch., 26.25. **Geneseo:** Ch., 31. **Glencoe:** Union Ch., 43.26. **Godfrey:** Ch., 6. **Granville:** Ch., 13.70. **Hinsdale:** The Union Ch., 62.63. **Huntley:** Ch., 13.87. **Jacksonville:** Ch., 8. **Kewanee:** First Ch., 19.50. **Lacon:** Ch., 5. **La Grange:** First Ch., 85; Mrs. S. J. W., 100. **La Harpe:** Ch., 12.36. **Lisle:** Ch., 7.14. **Metropolis:** Ch., 2.10. **Minooka:** Seward First Ch., 12. **Morgan Park:** First Ch., 46.25. **Moline:** First Ch., 49.20. **Morris:** Ch., 16.33. **Naperville:** First Ch., W. U., for Moorhead, Miss., 5; Missionary Society, bbl. goods for Kings Mountain, N. C. **Neponset:** Ch., 6.25. **Oak Park:** First Ch., 322.50; Firs S. S., 20; Pilgrim Ch., 276.33. **Ottawa:** B. S., 5, and box goods for Marion, Ala. First Ch., 47.71. **Paxton:** Ch., 25; Mrs. J. B. S., 5, and box goods for Marion, Ala. **Peoria:** Union Ch., 15.50. **Peru:** First Ch., 28. **Prairie View:** Half Day Ch., 1. **Princeton:** First Ch., 8.99. **Ridge:** Ch., 2. **Rio:** Ch., 5.25. **Rockford:** S. S., Jr Dept. for Mt. Hermon Seminary, 25; Mrs. W. E. H., for Emerson Institute, 50. **Rock Falls:** Ch., 9.03. **Roscoe:** Ch., 4.55; L. M. S., two bbls. goods for Marion, Ala. **Sandwich:** First Ch., 20.50. **Seward:** Ch., 11. **Shabbona:** Ch., 16.66; S. S., in First Ch., 2.68. **Somonauk:** Ch., 5. **Springfield:** First Ch., 22; First S. S., special for tuition of child at Chandler Normal, Lexington, 10; Plymouth Ch., 6.15. **Sterling:** First Ch., 38.82. **Stillman Valley:** W. M. S., two packages goods for Moorhead, Miss. **Strawn:** Ch., 5. **Sycamore:** Ch., 26. **Tiskilwa:** Providence Ch., 9. **Tonica:** Lend aHand Soc., box goods for Kings Mountain, N. C. **Wataga:** Ch., 12. **Waverly:** Ch., 4.31. **Wayne:** Ch., 6.75; S. S., 4. **Western Springs:** First Ch., 4.25. **West Pullman:** 1st Ch., 3.99. **Wheaton:** Ch., and Soc., bbl. goods for Kings Mountain, N. C., Mrs. J. E. P., for Marion, Ala., 5. **Wilmette:** First Ch., 37.40; First Ch., Second Circle, for Pleasant Hill, Tenn., 5; W. M. S., bbl. goods for Moorhead, Miss. **Woodstock:** Ch., 6.57. **Wyoming:** Ch., 2.

Woman's Home Missionary Union of Illinois, Mrs. A. A. Wilson, Treas., $1,114.98

Legacies

Earlville: Jacob A. Dupee, 1,050, (reserve legacy 663.34), 386.66. **Galesburg:** Mary Davis McKnight, 5,000. **Kewanee:** Hiram T. Lay, 500.

IOWA—$2,318.46.

Cedar Rapids: First Ch., by G. A. W., 10; R. S. S., for Talladega College, 5. **Cresco:** W. M. S., box goods for Moorhead, Miss. **Newton:** First Ch., 50. **Oskaloosa:** Givin Ch., 2. **Perry:** S. S., for Saluda Seminary, 5. **Tabor:** W. M. U., box goods for Talladega College. "An Iowa Friend (special for Santee School, Neb.)" 50.

Through the Congregational Conference of Iowa, by S. J. Pooley, Treas., from Chs. and S. S., $1,638.20.

The Woman's Home Missionary Union of Iowa, through the Congregational Conference, by S. J. Pooley, Treas., $558.26.

WISCONSIN—$1,127.94.

(Donations 655.44, Legacy 472.50)

Ashland: Ch., 10.50. **Beloit:** First Ch., 7. **Eau Claire:** First Ch., 44.20. **Hartland:** First Ch., 3; Kinnickinnic Ch., 6.50. **Lancaster:** First Ch., 11. **Menasha:** Ch., 11. **Menomonie:** Ch., 42.50. **Merrill:** Anonymous, 5. **Lone Rock:** Ch., 1. **River Falls:** L. M. S., bbl. goods for Marion, Ala. **Spring Green:** Ch., 5. **Trego:** Ch., 1.50.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Way, Treas., 162.40.

Through the Wisconsin Congregational Conference, by L. L. Olds, Treas., $344.84.

Legacy

Racine: John M. Jones, (500 less tax 27.50) 472.50.

MINNESOTA—$1,447.15.

Ada: C. R. A., 25. **Duluth:** W. M. S., bbl. goods for Moorhead, Miss. **Little Falls:** "C. W." for Talladega College, 100; "A Friend," for Talladega College, 100. **Minneapolis:** Como Ch., Primary Dept., for Marion, Ala., 7; Fifth Ave. Ch., bbl. goods for Marion, Ala.; First Ch., bbl. goods for Moorhead, Miss. **Stewartville:** C. I. C., box goods for Marion, Ala.

Through the Cong'l Conference of Minnesota, Mr. J. M. McBride, Tr., 694.70.

Woman's Home Missionary Union of Minnesota, by Mrs. A. E. Fancher, Treas., $520.45 (20 of which for scholarship at Moorhead, Miss.)

MISSOURI—$477.87.

Cole Camp: Ch., 4.81. **Dawn:** Ch., 7. **Kansas City:** First Ch., 88.08; Prospect

Ave. Ch., 6. **Maplewood:** First Ch., 31.70. **New Cambria:** Ch., 8. **St. Joseph:** First Ch., 3.64. **St. Louis:** First Ch., 20; Mountain Park Ch., 6; Pilgrim Ch., 47.56. **Sedalia:** First Ch., 10.50. **Springfield:** S. S., First Ch., 5.47.

Woman's Home Missionary Union of Missouri, Mrs. E. B. Wilder, Treas., 239.11.

KANSAS—$841.40.

Alma: Ch., 14.25. **Anthony:** Ch., 34. **Burlington:** Mrs. A. J. B., 50. **Douglass:** Ch., 12. **Great Bend:** Ch., 10; S. S., 10. **Independence:** Ch., 12. **Kansas City:** Central Ch., 16. **Maize:** Ch., 14. **Manhattan:** 1st Ch., 24.50. **Mt. Hope:** Ch., 3. **Osborne:** 1st Ch., 20. **Overbrook:** Ch., 29.65. **St. Mary's** Ch., 9. **Strong** City: Ch., 3. **Topeka:** First Ch., 27.25. **Valley Falls:** Ch., 9.50. **Wichita:** Fairmount Ch., 17.75; United Ch., 25.

Cong'l Conference of Kansas, by Mr. Aaron Breck, Treas., 91.

Woman's Home Missionary Union of Kansas, by Ella M. Pixley, Treas., 409.50.

NORTH DAKOTA—$342.69.

Elbowoods: A. O. W., for Elbowoods, 8. **Elgin:** Ebenezer Ch. C. E. Soc., for Elbowoods, No. Dak., 3.12; Johannestal Ch., 5.25; Ebenezer Ch., 7 for Elbowoods, No. Dak. **New Leipzig:** Philadephia Ch., for Elbowoods, No. Dak., 5.27. **Wahpeton:** Mr. H., for Elbowoods, No. Dak., 5.

Cong'l Conference of No. Dakota, by Bertha C. Stickney, 300.55.

Woman's Home Missionary Union of North Dakota, Mrs. M. M. White, Treas., 8.50.

SOUTH DAKOTA—$496.67.

Aberdeen: Ch., 5.34. **Academy:** Ch., 9.24. **Alcester:** Ch., 3.80; S. S., 3.74. **Armour:** Ch., 10.70. **Badger:** Ch., 2.87. **Belle Fourche:** Ch., 4.88. **Bryant:** Ch., 4. **Buffalo:** Ch., 95c. **Canova:** Ch., 1.50. **Centerville:** Ch., 3.61. **Cheyenne River:** Ch., 2.38; W. M. S., 50c. **Clark:** Ch., 11.60. **De Smet:** Ch., 9.20. **Drakola:** Ch., 6.50. **Elk Point:** Ch., 8.05. **Estelline:** Ch., 9.30. **Fairfax:** Ch., 2. **Faulkton:** Ch., 8.50. **Firesteel:** Ch., 1. **Fort Pierre:** Ch., 7.10. **Ipswich:** Ch., 17.20. **Hetland:** Ch., 8.10. **Hudson:** Ch., 10. **Humbolt:** Ch., 4.20. **Huron:** Ch., 3.20. **Lake Henry:** Ch., 4.40. **Lake Preston:** Ch., 8. **Lower Cheyenne:** Ch., 1.57. **Meckling:** Ch., 5.22. **Milbank:** Ch., 2. **Mission Hill:** Ch., 6. **Moreau River:** Ch., 3.53. **Murdo:** C. E., 2.50. **Nisland:** Ch., 5; Arpan Ch., 1. **Oahe:** Ch., 2. **Onaka:** Ch., 1.20. **Pierre:** Ch., 18. **Rapid City:** Ch., 11.80. **Redfield:** Ch., 8.10. **Ree Heights:** Ch., 1.10. **Scenic:** S. S., 50c. **Scotland:** German Parishes, for Elbowoods, No. Dak., 50. **Sioux Falls:** Ch., 15. **Spearfish:** Ch., 1.38. **Sunbeam:** Ch., 2.10. **Tempson:** Ch., 4. **Valley Springs:** Ch., Miss H. A. J., 5; Ch., (by Rev. & Mrs. E. W. J.), 10. **Vienna:** Ch., 3.30. **Virgin Creek:** Ch., 2.77. **Watertown:** Ch., 28.10. **Wessington Springs:** Ch., 7.50. **Wheaton:** Ch., 11. **Willow Lakes:** Ch., 13.70. **Worthing:** Ch., 50c. **Yankton:** Ch., 30.

Woman's Home Missionary Union of South Dakota, Mrs. R. B. Holden, Treas., 70.94.

NEBRASKA—$767.30.

Ainsworth: S. S., 10. **Beatrice:** Ch., 15.97. **Clarks:** S. S., 1. **Clay Center:** Ch., 12. **Crete:** Ch., 21.70; W. M. S., three bbls. goods for Moorhead, Miss. **Fairfield:** Ch., 23.25. **Farnam:** Ch., 2.29. **Franklin:** Ch., 19.65. **Hastings:** Ch., 10. **Harvard:** Ch., 15.65. **Lincoln:** First German Ch., 9; Plymouth Ch., 20; Salem German Ch., 10; The Vine Ch., 10. **Long Pine:** Ch., 5. **Madison:** N. C. S., for Marion, Ala., 6. **McCook:** Broherhood of German Chs., 45. **Naper:** Ch., 75c. **Neligh:** Ch., 10. **Princeton:** Ch., 10. **Seneca:** Ch., 4.43; S. S., 3.57. **Seward:** Ch., 2.01. **Silver Creek:** Ch., 7. **Taylor:** W. M. S., package goods for Moorhead, Miss. **Verdon:** Ch., 24.44. **Wahoo:** Ch., 8.50; S. S., 4. **York:** Ch., 59.75.

The Nebraska Cong'l Conference, Rev. S. I. Hanford, Treas., 169.42.

Woman's Home Missionary Union of Nebraska, Mrs. C. J. Hall, Treas., 226.92.

MONTANA—$131.05.

Antelope: Ch., 2. **Ballantine:** Ch., 6.50. **Billings:** First Ch., 2.20. **Crane:** S. S., 1. **Ekalaka:** Ch., 1. **Great Falls:** Missionary Soc., for Reno Day School, 30. **Huntley:** German Ch., 2.60. **Red Lodge:** Ch., 5.10. **Wibaux:** Ch., 3. **Worden:** German Ch., 2.10. **Montana Churches:** 75.55.

COLORADO—$295.57.

Boulder: First Ch., 21.36. **Denver:** Boulevard Ch., 3.50; Jr. Dept. for work among colored children, 6.50; Pri. Dept. S. S., to Hawaii for children's work, 10. City Park Ch., 2.80; Ohio Ave. Ch., 31.50; Plymouth Ch., 47.56; Seventh Ave. Ch., 2.75. **East Lake:** Ch., 3.50. **Hayden:** Ch., 1. **Loveland:** First German Ch., 25; Zion's German Ch., 10. **Manitou:** Ch., 5; Rev. W. H. H., 10. **Pueblo:** First Ch., 45. **Wellington:** German Ch., 15. **Windsor:** First German Ch., 50.

Woman's Home Missionary Union of Colorado: 5.10.

OKLAHOMA—$93.92.

Through Congregational Conference of Oklahoma, by Mrs. M. B. Rowe, Treas., $56.00.

Woman's Home Missionary Union of Oklahoma, Mrs. M. S. Rowe, Treas., $37.92.

WYOMING—$16.70.

Cheyenne: Ch., 9. **Douglas:** Ch., 3.85. **Green River:** Ch., 3.15. **Pinedale:** Ch., 70c.

PACIFIC DISTRICT

CALIFORNIA (Northern)—$1,033.72.

Adin: Ch., 7.34. **Alameda:** Ch., 72.83. **Benicia:** Ch., 3.02; S. S., 1.06. **Berkeley:** First Ch., 66.15; North Ch., 44.51; North Ch. S. S., 3.31; Park Ch., 4.10. **Bowles:** Ch., 2.16. **Ceres:** First Ch, 7.90. **Cloversdale:** Ch., 5.40. **Crockett:** Ch., 6.44. **Dinuba:** Ch., 8.64. **Eureka:** Ch., 13.91. **Ferndale:** S. S., 5.20. **Fresno:** Zion Ch., 10. **Guerneville:** Ch., 1.64. **Kenwood:** Ch., 83c. **Lockeford:** Ch., 4.21. **Lodi:** First Ch., 43.52. **Mill Valley:** Ch., 1.55; S. S, 40c. **Oakland:** Fruitvale Ave. Ch., 4.42; Grace Ch., 3.96; Olivet Ch., 4.16; Pilgrim Ch., 7.23; Plymouth Ch., 101.25. **Oroville:** Ch., 58.50. **Pacific Grove:** Ch., 29.70. **Paradise:** Ch., 1.36. **Petaluma:** Ch., 5.27. **Pittsburg:** Ch., 2.71. **Redwood:** Ch., 24.30. **Rio Vista:** Ch., 90c. **Sacramento:** Ch., 3.66. **San Francisco:** First Ch., 54; Mission Ch., 5.40; Ocean View Ch., 1.40; Richmond Ch., 9.14. **San Mateo:** Ch., 3. **Santa Cruz:** Ch., 40.37; L. M. S. Special for Ft. Bidwell Bldg.) 30. **Santa Rosa:** First Ch., 2.94; G. E., for McIntosh, Ga., 10. **Saratoga:** Ch., 18.09. **Sebastopol:** Ch., 10.80. **Sonoma:** Ch., 8. **Soquel:** Ch., 3.19; S. S., 1.67. **Stockton:** Ch., 26.35. **Sunnyvale:** Ch., 5.67. **Tipton:** Ch, 2.68. **Weaverville:** Ch., 3.24.

Woman's Home Missionary Union, of Northern California: 236.24.

CALIFORNIA (Southern)—$1,947.34.
(Donations 1,680.68, Legacy 266.66)

Avalon: Ch., 9.60. **Bakersfield:** First Ch., 25. **Barstow:** Ch., 4.80. **Bloomington:** Ch., 3. **Brea:** Ch., 2.22. **Compton:** Ch., 1.20. **Corona:** Ch., 24.20. **Eagle Rock:** Ch., 27.15. **Etiwanda:** Ch., 39.21. **Glendale:** Ch., 26.34. **Lemon Grove:** Ch., 4.87. **Little Lake:** Ch., 4.79. **Long Beach:** Ch., 75.91. **Los Angeles:** First Ch., 54.05; Vernon Ave. Ch., 5.61; Pico Heights Ch., 11.52; West End Ch., 3.84; Plymouth Ch., 36; Mt. Hol-

lywood Ch., 10.73; Bethany Ch., 4.42; Berean Ch., 6.96; Colegrove Ch., 1.81; Messiah Ch., 47.81; Pilgrim Ch., 4.80; Grace Ch., 3; Armenian Ch., 4.33; Japanese Ch., 2.40; Mexican Missions, 22c. **Manhattan:** Ch., 1.67. **Maricopa:** Ch., 12. **Monrovia:** Ch., 6.73. **Moreno:** Ch., 5.04. **National City:** Ch., 3.36. **Norwalk:** Ch., 80c. **Oil Center:** Ch., 3.60. **Ontario:** Ch., 217.17. **Palms:** Ch., 1.20. **Pasadena:** First Ch., 10; Lake Ave. Ch., 27.80; "A Friend," 500. **Pomona:** Ch., 28.20. **Ramona:** Ch., 3. **Redlands:** Ch., 34.80. **San Bernardino:** First Ch., 4.91. **San Diego:** La Jolla Ch., 5.12; Mission Hills, Ch., 16.80; Park Villas Ch., 2.40; Ocean Beach Ch., 46c. **San Jacinto:** Ch., 2.25. **Santa Barbara:** Ch., 9. **San Ysidro:** Ch., 1.44. **Saticoy:** Ch., 13.65. **Seeley:** Ch., 91c. **Villa Park:** Ch., 1.68. **Santa Barbara:** Japanese Ch., 4.80. **Wasco:** Ch., 9.60. **Whittier:** Ch., 70.

Southern California Woman's Home Missionary Union, Mrs. E. C. Norton, Treas., 236.50.

Legacy

Escondido: Joseph Avery Bent, 800, (reserve legacy, 533.34) 266.66.

OREGON—$206.25.

Corvallis: First Ch., 6.80. **Eugene:** Ch., 9. **Forest Grove:** Ch., 21.53. **Hubbard:** Ch., 5. **Oregon City:** Ch., 26.70. **Portland:** Atkinson Memorial Ch., 3.15; First Ch., 66.12; Highland Ch., 7.70; Pilgrim Ch., 5. **Salem:** First Ch., 38.25. **Sunnyside:** Ch., 17.

WASHINGTON—$411.19.

Anacortes: Pilgrim Ch., 5. **Bellingham:** Ch., 22.75. **Colfax:** Ch., 9. **Eagle Harbor:** Ch., 6.50. **Monroe:** Ch., 5. **Seattle:** Bay View Ch., 1.98; Green Lake Ch., 3; University Ch., 50; West Seattle Ch., 6.02; Beacon Hill Ch., 6. **Spokane:** Westminster Ch., 55. **Tacoma:** First Ch., 25. **Tonasket:** Ch., 75c. **Walla Walla:** First Ch., 115.19. **Yakima:** Ch., 25.

Woman's Home Missionary Union of Washington, Miss Estelle Roberts, Treas. 75.

UTAH—$51.15.

Ogden: Five Points Ch., 1.15. **Vernal:** Wilcox Acedamy, Y. P. S. C. E., 50.

IDAHO—$13.60.

Mullan: Ch., 1.10. **Ilo:** Miss M. E. M., for Elbowoods, No. Dak., 10. **Boise:** Wright Ch., 2.50.

NEVADA—$26.40.

Reno: Ch., 21.92; W. S., 4.48.

ARIZONA—$33.18.

Nogales: Trinity Ch., 1.50. **Tucson:** First Ch., 27. **Phoenix:** First Ch., 4.68.

THE SOUTH, &c.

WEST VIRGINIA—$5.87.

Through The Congregational Conference of Ohio, by Rev. J. G. Fraser, D.D., Treas., $2.45.

Through the Woman's Home Missionary Union of Ohio, by Mrs. Arthur M. Williams, Treas., $3.42.

KENTUCKY—$42.68.

Louisville: Plymouth Ch., 23.40.

Through The Congregational Conference of Ohio, by Rev. J. G. Fraser, D.D., Treas., $16.15.

Through the Woman's Home Missionary Union of Ohio, by Mrs. Arthur M. Williams, Treas., $3.13.

NORTH CAROLINA—$1,976.

Charlotte: Emanuel Ch., 2. **Southern Pines:** Ch., 24. **Troy:** First Ch., 1,950, for Building Fund.

SOUTH CAROLINA—$15.

Columbia: Ch., 15.

TENNESSEE—$71.03.

Chattanooga: First Ch., 27; J. J. B., 1; Mr. & Mrs. L. J. C., 1; Mrs. M. P., 1; W. H S., 1; G. W J, 1; Mrs. C H, 1; Mrs. J. L. H., 2 for Talladega College. **East Lake:** Union Ch., 3.03. **Knoxville:** Second Ch., 21. **Nashville:** J. T. T., for Burrell Normal School, 2. **Pleasant Hill:** Miss E. D., for Pleasant Hill Academy, 10.

GEORGIA—$40.58.

Andersonvlile: Ch., 1.05. **Atlanta:** Central Ch., 14.13. **Glennville:** Oak Grove Ch,. 2.90. **Hagan:** Eureka Ch., 3. **Macon:** Ch., 2. **Marietta:** First Ch., 2; J. H. P., for Talldaega College, 5. **Thebes:** Midway Ch., 4.50. **Thomasville:** Bethany Ch., 6.

ALABAMA—$226.29.

Anniston: P. P. B., 2; D. D. D., 2; Mrs. H., 50c; "Jno.," 1; T. J. J., 2; J. S., 5; C. C. S., 5; Dr. C. E. T., 10, for Talladega College. **Beloit:** First Ch., 5. **Birmingham:** W. F. A., 25; Miss O. B., 50c; G. B., 2; S. J. B., 15; J. J. C., 1; Miss D. E., 1; Miss E. E., 2; De Bardeleben Coal Co., 50; Rev. W. L. B., 1.15; Mr. F., 1; A. G., 50c; Miss A. G., 1; Dr. L. U. G., 5; S. H., 50c; J. T. H., 50c; Mrs. J. T. H., 10; Mrs. C. W. H., 1; F. H. L., 10; Mrs. P. M., 50c; F. G. R., 5; Rev. F. W. R., 8; B. T. S., 1; O. S., 50c; Miss L. V. S., 2; J. B. T., 1; First Ch., 3.25; A. W., 50c; Rev. J. G., (Ch. Collection), 4.74; W. L. McA., 50c; J. D. B., 50c, for Talladega College. **Florence:** First Ch., 5.07; Muscle Shoals Lbr. Co., for Burrell Normal School, 14; A. J. Sharp & Co., for Burrell Normal School, 10; C. B. W., for Burell Normal School, 3. **Ironaton:** King's Chapel, 4.08. **Talladega:** Mrs. W. D., for Talladega College, 3.

MISSISSIPPI—$5.00.

Alcorn: Miss S. C. J., for Tougaloo College, 5.

LOUISIANA—$101.00.

Jennings: First Ch., by "A Friend," 33. **New Orleans:** Beecher Memorial Ch., 8; Beecher Memorial S. S., 8; Central Ch., 42. **Roseland:** Ch., 10.

TEXAS—$311.34.

Houston: First Ch., 8. **Beaumont:** Douglass Ch., 31. **Corpus Christi:** First, 50. **Dallas:** Central Ch., 14.01; Junius Hghts. Ch., 6.30; Plymouth Ch., 45. **Houston:** Pilgrim Ch., 65. **Paris:** African Ch., 31. **Port Arthur:** First Ch., 6. **Roxton & Stelltown:** Ch., 20. **Runge:** Helena Ch., 35.

FLORIDA—$344.00.

Avon Park: Union Evangel. Ch., 12. **Deland:** J. F. M., 5. **Key West:** Ch., for West Tampa, 3. **Jupiter:** Ch., for West Tampa, 3. **Interlachen:** Ch., for West Tampa, 4.25. **Jacksonville:** Union Ch., 29 50, Mrs. A. H. G., for Moorhead, Miss., 6. **Ocala:** T. T. M., 25; O. K. T, 10; Dr. H. W., 5, for Fessenden Academy. **St. Petersburg:** Ch., for West Tampa, 22. **Tavares:** Ch., for West Tampa, 17.50; S. S., for West Tampa, 5.12. **Winter Park:** Ch., for West Tampa, 77.50. **West Palm Beach:** Union Ch., 35.

Woman's Home Missionary Union, Mrs. C. E. Enlow, Treas., $84.13.

Summary of Receipts for January, 1920.

Donations	$58,067.66
Legacies	8,214.28
Total	$66,281.94

Summary of Receipts Four Months

From Oct. 1, 1919, to Jan. 31, 1920.

Donations	$120,766.97
Legacies	32,728.16
Total	$153,495.13